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Religious Communications.

For the Christian Observer.

ON THE CAUSES OF WANT OF SUCCESS IN THE MINISTRY.

A QUERIST in the Christian Observer for last September having asked, What are the chief causes of want of success in the ministry? and his inquiry not having yet received a reply, the following suggestions are humbly submitted for consideration.

It is necessary to inquire, in the first place, What *is* success in the Christian ministry? And here it would be difficult to give a satisfactory solution, as no relative standard of success or failure can be laid down to decide the question. What is success in one age or place, or as respects one individual or congregation, may, under other circumstances, be comparative failure. Ministers also may have very different talents, and may be successful in different ways; either, for example, in first exciting attention to religion, or in awakening the conscience, or in instructing, or in comforting, or in stimulating, according to the varied necessities of mankind. In order, then, to narrow the ground to dimensions convenient for the purpose of practical discussion, let us confine it to our own age and country, and to the Established Church of England. It will not probably be denied, that the beneficial effects resulting from the labours of our clergy, are much less extensive than might reasonably be hoped for, when their number and influence, and other favourable circumstances, are fairly considered. The question is thus reduced to the following.

CHRIST. OBSERV. No. 246.

ing shape: What are the causes of the want of religious success of our clergy among their flocks in the present day?

The field, however, is still too wide for discussion; unless it were practicable to enumerate every defect of ecclesiastical doctrine and discipline,—every error in the education and lives of our clergy,—and every possible impediment, natural or artificial, to the full efficiency of the ministerial function. Without, however, entangling the argument with those *general* causes which apply to every age and variety of mankind, or inquiring into the very obvious reasons why those individuals are not useful as ministers who take no pains to be so, let us confine the argument to the case of such of the clergy as are in the main scriptural in their doctrines, and whose personal piety and zealous wishes for the salvation of their people, might seem to open a door for much wider success than it is to be feared, generally speaking, attends their labours. Certain it is, that out of the numerous individuals who form a Christian parish or congregation, but a small number, comparatively, are seen in most instances in earnest respecting their salvation, or living consistently with their high calling, as professed disciples of Jesus Christ,—and this even in places blessed with pious and faithful instructors. The *fact itself* is too notorious to need proof: let us hope that, in examining into some of its *causes*, a few remarks of practical utility may be suggested with a view to their removal.

The Parable of the Sower will
2 X

illustrate the question. The failure of a harvest may arise from the nature of the soil, or of the seed, or from the unfavourableness of the weather, or from some defect in the sowing or culture. To similar causes may we trace the want of success in the spiritual husbandry of the clergy; and first,

The soil.—The chief impediment to the reception of the Gospel, is the natural unpreparedness of the human heart: it is a soil overrun with thorns and briers, hardened by the deceitfulness of sin, and needing deep culture to fit it for producing any fruit of righteousness. Our Lord, in the parable just adverted to, mentions very particularly the different characteristics of the soil;—the stony, or rocky, or superficial ground; the way side, where the seed was exposed to be trodden down by every passing footstep: the uncleared and untilled, where it was choked with weeds, and impeded in its efforts towards vegetation: and the honest and good heart, prepared for its reception by the Holy Spirit, and where the seed sown sprung up and bore fruit abundantly,—thirty, sixty, and a hundred fold.

But it is not intended at present to dilate upon those *general* marks of unfitness in the soil which are applicable to the whole human race, and which, arising from the universal extension of original and actual sin, “the infection of which remaineth even in them that are regenerated,” are not to be reckoned among the local but the permanent impediments to the practical reception of religious truth. Nor shall we dwell upon various kindred causes, all springing from this general depravity; such as inattention in hearing the word of God; want of love in its reception; the absence of an humble and teachable spirit; and negligence, so to speak, in harrowing in the seed when sown by meditation, and imploring the dews of the Divine blessing upon it by fervent and continual prayer.

All these, and similar hindrances, deeply as they must be lamented by the faithful minister of Christ, are beyond his power to remove; he cannot change the natural character of the human heart, and must be prepared to encounter its opposition, rather than to expect its willing concurrence.

But still it is a consideration of much importance, whether this unpreparedness of the soil might not have been anticipated, and in some degree provided against by early culture. On taking possession of the spiritual functions of a parish, it but too frequently happens that a minister finds the large majority of his charge, not only deficient in personal piety, and perhaps swayed by those prejudices against practical religion which are inherent in our fallen nature, and are to be found in every clime and under every circumstance of human life; but also uneducated, uncatechised, untrained to pious habits, unused to a regular attendance upon public worship, and ignorant of the principles, as well as indisposed to the cordial practice of the duties, of true religion. Under such circumstances, a minister has perhaps to toil for years before his parish begins to exhibit any signs of spiritual culture; he has to fence out his vineyard from the waste, to break up new ground, and in many cases to begin almost as if nothing had been done to his hands. Now, passing over the great *radical* cause, the fallen condition of mankind, and the consequent distaste of the human heart for every thing holy and like God, here is clearly one principal cause, among those of a *subordinate* kind, of the want of success in the Christian ministry; a cause which is capable of being in a great measure removed by preliminary provisions. It is of incalculable importance therefore to the spiritual labours of the clergy, that our population should be every where inured by early education to those tastes and

principles, and to that preparatory knowledge, which are requisite for giving due effect to pulpit instruction. Wherever a clergyman finds his public ministrations unsuccessful, let him impartially examine whether he has done all that was practicable towards preparing the soil for the reception of the Divine word; whether greater advances may not be made in his parish in educating the young and uninstructed; in public and private catechising; and in training his flock for understanding and taking an interest in the discourses which are prepared for their edification. In addition to all which, there are in most vicinities some peculiar and local impediments which a minister ought to study with a view to remove them. The soil may be equally unprepared in a large or a small parish; a town or a country parish; a rich or a poor parish; a commercial, or an agricultural, or a manufacturing parish; but the hindrances in these various cases will differ materially in their character, and should be carefully considered as they arise in the actual circumstances of a neighbourhood. It should be an habitual question with every minister of Christ, not only, What am I myself doing for the souls of my people? but, Are there any causes of impediment to the exercise of my ministry in the character of the soil to be cultivated, which it is in my power to lessen or remove? It is probable that many excellent men, absorbed in the diligent personal exercise of their vocation, do not devote sufficient attention to the powerfully efficient, though often silent and slowly progressive, object of preparing instruments of *future* usefulness; gradually sapping the foundation of local evils which could not be destroyed by direct effort; and, in short, imitating the conduct of a skilful and persevering agriculturalist, who, in reclaiming a barren waste, thinks little of the immediate crop in comparison with mak-

ing such permanent improvements in the soil itself, as may afford in *future* years the prospect of many an abundant harvest. A minister's own lease, if we may thus familiarly pursue the allusion, is but short, even though for life; but he should ever keep it in mind, that nations and parishes are of a more permanent character, and that therefore prospective measures, though not always the most gratifying at the moment, are usually in the end the most useful. It requires indeed far stronger faith and greater self-denial to plant the seedlings for a forest of future oaks, which are to flourish in strength and verdure long after the hand which first nurtured them has mouldered in the dust, than to sport amidst an unserviceable show of luxuriant foliage and flowers, which die away after their ephemeral bloom, and leave no hope of succession or perpetuity; but it cannot be a question which system is, in the result, most honourable and most beneficial to the world.

The next consideration relates to THE SEED. "Now the seed," remarks our Saviour, "is the word" of God. It is a point, therefore, for serious reflection whether that seed is in any measure counterfeited or adulterated; for if this be the case, it is not surprising that the harvest is either unproductive, or is productive only of a noisome crop. It has been already stated, that it is not intended to include in the present remarks those grosser cases in which the spiritual husbandman is clearly unfaithful to his charge. In such instances, no good fruit can for a moment be expected. If the doctrines of a minister be unscriptural, he sows weeds and briars instead of corn; and the natural crop is either impiety, heterodoxy, pharisaism, antinomianism, spiritual pride, or utter recklessness of religion, as the case may happen, in due accordance with the characteristic qualities of the seed and the soil.

But, passing by these broadly marked cases, even the most conscientious minister has ample reason to inquire whether the seed which he sows is of a right quality; whether his doctrines are strictly scriptural; whether he gives to every part of Divine revelation—doctrinal, preceptive, hortatory, consolatory—its just proportion; whether he keeps back any thing; whether he over-states any thing; or whether in any other particular he is acting as an unwise or unfaithful husbandman, as respect this important part of his labours. It is not perhaps sufficiently considered by some conscientious and religious ministers, how much care, and thought, and patience, are requisite to ascertain, if we may thus keep up the allusion, the various kinds of soil which come under their culture, and the many minute circumstances which may affect the ultimate product. A minister, even though anxious for the spiritual welfare of his people, may yet be deficient in clearly exhibiting in his discourses some of the doctrines of Divine truth; or in bringing down those doctrines to practice; or in discriminating the characters, and ascertaining the necessities, of different classes of hearers, with a view to adapt the seed to the soil; not administering false comfort where reproof is requisite, or, on the other hand, making the hearts of the righteous sad, whom God hath not made sad; but applying his instructions, his admonitions, and his consolations, after the model of the sacred Scriptures, and with a just adaptation to the circumstances of his people. There is often a great defect, even among clergymen of piety, in not studying the human heart, and not taking sufficient pains to suit their discourses to the actual wants of their hearers. A minister has not sown aright merely because he has enounced again and again certain fundamental truths of Divine revelation; he must diligently pray and study, in order to

be skilful in the discharge of his ministerial duties, “rightly dividing the word of truth.” It would be endless to enumerate the various ways in which the well-meant discourses of a pious clergyman may be defective. Some have been already intimated; others are as follow:—he may be too little solicitous to probe the hearts of his hearers; or he may go beyond the depths to which they can follow him; or he may dwell too much in general positions, without reaching their affections, or coming home to their necessities; or he may spend more time in proving that certain doctrines are true, than in applying them to the heart and conscience; or he may propound as matters of controversy what should rather be taken for granted, and converted to the purposes of direct instruction; or he may be unable to throw himself, as it were, into the minds of his hearers, to sympathize with their feelings, and to meet their prejudices. These are but a few of the many illustrations which might be offered; and which every minister may easily follow up as far as they may be applicable to his own case.

But in vain, in the natural world, does a sower sow the best seed, and on the most prepared soil, unless the genial influences of heaven, the sun, and air, and moisture, are duly vouchsafed from the Author of every temporal and spiritual benefit, to promote its vegetation. The pious husbandman therefore looks up to Him who maketh his sun to shine upon the just and upon the unjust, to afford him these ordinary blessings of his gracious providence. And shall not the Christian labourer in his Lord’s vineyard, look up to his Divine Master for corresponding benefits? While he mourns over the inadequate success of his ministry, should he not ask whether he has kept before his eyes with sufficient prominence, his constant dependence upon God, who alone can crown his labours with

success ; whether he has habitually looked up for the grace of the Holy Spirit for himself and the people committed to his charge ; and whether he has, both in his preaching and living, worthily honoured that Divine Agent, the supreme Enlightener, and Comforter, and Sanctifier of the human soul ? The Holy Spirit is represented in Scripture as capable of being “grieved” and “resisted,” and at length “quenched ;” and will not some, or all, of these consequences result, not only where a minister is notoriously careless and unfaithful ; but where, though diligent, he trusts, in self-confidence, to his own clear statements, and impressive appeals, and active labours,—as if the efficacy were in the means and instrument, and not in the grace of that overruling Power who directs them to their appointed end.

But, even where the seed is good, and the soil is prepared, and the influences of heaven are favourable, there still may be faults in the sowing, as respects time, or place, or manner, or various other circumstances which may affect the future harvest ;—or, to drop the metaphor, there are many points in the personal conduct and character of the clergy, even among those who are sincere and pious, which may greatly impede the success of their ministerial labours. A few of these will be attempted to be specified in a future paper.

(To be continued.)

FAMILY SERMONS.—No. CLXII.

Luke xxiv. 51.—*And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.*

THE text relates to the last action of our Lord upon earth. He had fulfilled all the objects of his first advent ; he had unfolded his Divine doctrines ; he had exhibited his own spotless example ; he had

expiated human transgression ; he had been delivered for our offences, and raised again for our justification ; and nothing now remained but that he should ascend to the right hand of the Majesty on high, to claim his promised exaltation, and to confirm and dispense the blessings of his mediatorial kingdom. His ascension consummated the mysterious plan of our redemption ; as the Apostle teaches,—“Great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” With a view to our spiritual profit, in considering the passage before us, we shall first make a few remarks on the subject of our Lord’s ascension, and secondly endeavour to show what improvement we should derive from it.

I. In considering our Lord’s ascension, we are naturally led to view it in connexion with his previous sufferings and humiliation. It was only in consequence of these that he became capable of any exaltation, in addition to that which he had enjoyed with his Father before all worlds. His Divine nature could neither be diminished nor exalted : he was from eternity “in the form of God,” endued with every possible excellence and perfection. No addition could be made to his power or his wisdom ; to his immeasurable happiness, or eternal duration. But, in mercy to us guilty and perishing sinners, by a mysterious union, he had assumed our nature ; he had been made in the likeness of man, and, being found in fashion as a man, had humbled himself to death, even the death of the cross. The Godhead could not suffer : but, by means of his incarnation and mediatorial office, he had become subject to pain and reproach, and death itself ; and speaking of him in this capacity, the Apostle adds, “Therefore,” that is, precisely on account of his having gone through the

work of his humiliation, "therefore God hath highly exalted him." This exaltation commenced on the third day after his crucifixion, that hour of his deepest abasement; for then he burst the bonds of death, and asserted his victory over the grave. His triumph thus begun, he showed himself for forty days as a victor, in the very scenes of his late humiliation: when at length the appointed time for his return to his Father being accomplished, having discoursed with his disciples respecting the affairs of his kingdom, and given them a command to teach and baptize all nations, he led them out to Bethany, and lifted up his hands and blessed them; and while they beheld, he was parted from them, and was carried up into Heaven. His exaltation was now complete. He was raised to the right hand of God, as a conqueror returning with the spoils of his great victory. He had "come from Edom, with died garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength, speaking in righteousness, mighty to save." The Apostle describes his exaltation to heaven in the most triumphant language: "God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet." Thus exalted to his throne in heaven, he was exhibited in his eternal supremacy, and invested with a claim to universal adoration; as the same Apostle informs us, in the conclusion of the passage from the Epistle to the Philippians already quoted; where he says, "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue

should confess that Jesus is Lord, to the glory of God the Father."

But his own personal exaltation was not the only purpose of the Redeemer's triumphant ascension to heaven, and his session at the right hand of God. For we learn, that it was *for us* that he thus entered within the veil, as the great High Priest of our profession. The attitude in which the text describes him, blessing his disciples as he ascended, well depicted the nature of the office which he was about to assume. He went to prepare mansions for his people, that where he is they might be also. He went also, as the Apostle teaches, as "a forerunner;" thus giving his followers a pledge of their own ascension in due time, to the same scenes of everlasting enjoyment. He went, moreover, "to appear in the presence of God for us;" bearing our names engraven on his breast-plate, and pleading his atoning sacrifice for the remission of our sins. He went also to bestow gifts upon men; not merely those special and miraculous gifts which he shed abroad upon the Apostles on the day of Pentecost, but every spiritual blessing to the end of time. He was exalted to be a Prince and a Saviour, to give repentance and remission of sins. His characteristic gift, that which constituted the great promise of his ministry,—as his own first advent did of the ministry of those who went before him, and his second advent of the ministry of those who have followed him,—was the effusion of the Holy Spirit; a gift which he still continues to dispense in the ordinary influences of that Divine Agent, as the Instructor, the Comforter, and the Sanctifier of his people. Every blessing of the new covenant, our repentance, our regeneration, our faith, our pardon, our peace with God, our progress in holiness, our victory over our spiritual enemies, and our final glorification, flows from this inexhaustible fountain.

II. But while by the eye of faith we behold the rising Saviour thus receiving and dispensing such inestimable gifts, let us inquire, in the second place, what spiritual instruction we ought to learn from his ascension. To those who witnessed the miracle recorded in the text, it was said by the angels, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven." They were not to be satisfied with the indulgence of a useless curiosity, or transient admiration, but were to lay to heart the certainty of his second advent; and, as a proof of their faith, were to return to Jerusalem, in obedience to his last command, there to await the promised descent of the Holy Spirit. And thus, if our reflections on this stupendous event have been confined to barren speculations, it may be said to us, Why stand ye gazing, as it were, into heaven, to witness this great sight, as though nothing more were necessary than to admit the fact as an article of belief, without any reference to its import and consequences. How different the language of our church in the collects for Ascension-day, and the Sunday after, where this great event is alluded to. We are there taught so to reflect upon the ascension of Christ to heaven, that we ourselves may, in heart and mind, thither ascend, and with him continually dwell; and to pray for the Holy Ghost to comfort us, and exalt us to the same place whither our Saviour Christ is gone before. We must turn this great article of our creed to a practical account; it should strengthen our faith, confirm our patience, animate our zeal, inspire our hopes, stimulate our vigilance, and raise our affections to things above, where Christ sitteth at the right hand of God. St. Paul frequently adverts to the ascension of Christ, thus making use

of it for the purposes of spiritual instruction and consolation. For example, in his Epistle to the Hebrews, he says, "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." And while we thus derive repose and confidence from the consideration of his continued intercession for us in heaven, let it be our object here on earth, to promote the interests of his blessed kingdom. Let us live to his glory; let us exert ourselves for the extension of his spiritual dominion, both in our own hearts and throughout the world. And, under every circumstance of life, let us ever keep in mind that this same Jesus shall come again in like manner as he was taken up into heaven; let us therefore give diligence to make our calling and election sure, in order that we may be prepared to witness his second advent with joy, and not with grief. Yes—he shall come again; he shall come for objects of the highest moment; he shall come as a King, a Judge, a Conqueror; he shall come to consummate the purposes of his grace, and the requirements of his justice; to raise the dead; to judge men and fallen angels; to discriminate their characters; to pronounce and execute sentence upon the wicked; to receive his children to himself; to exalt them body and soul to his everlasting glory; to be glorified in his saints, and admired in them that love him; and then, having put down all rule, and all authority and power, to deliver up the present dispensation of his mediatorial kingdom to God, even the Father; to establish his glorious and eternal kingdom, and to introduce a new

heaven and a new earth, in which dwelleth righteousness. There may we be for ever with him! There may we see Him as he is, and advance to all eternity in resemblance to his image, and in the enjoyment of his love! And to this end let us be habitually prepared for his appearance, and give diligence to be found of Him in peace. Amen.

To the Editor of the Christian Observer.

I AM induced to submit to your readers, whether the following interpretation of Romans ix. 3. does not convey a more probable expression of St. Paul's meaning, than any other that has been mentioned by your correspondents. I would simply place the words "ἡχόμην γὰρ αὐτοῦ ἐγὼ ἀνάστημα εἶναι ἀπὸ τοῦ Χριστοῦ," in a parenthesis; and construe "ἡχόμην" literally "I *did* wish," instead of "I *could* wish." The whole passage would then run thus: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, (for I myself *did* wish to be accursed from Christ,) for my brethren, my kinsmen according to the flesh," &c. This interpretation, if warranted, appears to me to afford a satisfactory solution of the difficulty; and nothing surely could be more natural than that St. Paul, when contemplating the misery of his countrymen, on account of their rejection of the Messiah, should have been led to reflect upon his own former unhappy state; the recollection of which was painfully calculated to increase that heaviness and sorrow of heart which he felt on their account. I would submit, whether the construction which I have given of "ἡχόμην," which is in the preter-imperfect tense, is not more literally correct than the English version. Had it been intended to convey the mean-

ing which has been given to it by our translators, "I *could* wish," I conceive that the conjunction "αὐτὸν" would have been inserted, though I am aware that the imperfect tense has, in some cases, (for example, Acts xxv. 22; 1 Cor. ii. 8; 2 Cor. xi. 1.) the force of the optative mood, without that addition. It is sufficient, however, for my purpose, that it has not that force *necessarily*; and the right meaning of the passage seems to me to have been obscured by assigning the optative meaning to it in the present instance. I need scarcely add, that the absence of authority for the pointing of the original text, fully allows of the insertion of the parenthesis which I have proposed: and it is in favour of my argument, that no writer abounds more in parentheses than St. Paul.

CUMBRIENSIS.

To the Editor of the Christian Observer.

NOT having yet observed in your pages a review of Dr. Copleston's treatise on Necessity and Predestination, or any extracts from that publication, I take the liberty of sending you the following passage, which forcibly points out the necessity of deep humility of heart for a faithful reception of the Gospel, and appears to me calculated to be eminently serviceable to the interests of religion, especially coming from the pen of a writer of such deserved reputation as the learned Provost of Oriel College.

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"It is not by the opposition the world offers to an innocent and holy life; it is not by the severe self-denial and oppressive services which the Gospel exacts from us; it is not even by the strict observance required of moral purity and social duties alone, that the path of life is rendered so narrow, and that man is so reluctant to enter upon it. The difficulty consists not so

much in the evils which lie around him, as in those which spring up within him. The control of sinful appetites and desires does indeed demand his constant care and vigilance; but it is the pride of his heart which presents the chief obstacle. He cannot bear to be told that his nature is a corrupt, a fallen, a sinful nature; that the carnal, or in other words the natural, mind is at enmity with God; that if he seeks to be reconciled with God, he must seek it alone through the merits of a Redeemer. To Him,—not to his own doings, however diligently he may labour in the regulations of his own mind, or in the service of his fellow creatures,—to his Saviour he must refer the whole merit and the whole efficacy of his salvation. That Saviour hath said, that ‘he came to seek and to save them that were lost.’ And every man who would be his disciple, let him be the wisest and the most virtuous of men, must believe that he himself was one of those lost creatures whom Christ came to save. He must not only acknowledge with his lips, but in his heart he must feel, that in the sight of God his best deeds are nothing worth; that however they may tend, as they certainly will tend, to make him happier upon earth, they have no power whatever to raise him to heaven.

“Nay, more than this, if he trust to himself, if he indulge himself in setting a value before God upon any thing that he does, these very deeds will be the instrumental cause of his ruin: they will lead him from that gate through which alone he can enter, and will carry him farther and farther in a wrong direction. His good works will never bring him to Christ; but if he lay hold on Christ in sincerity of faith, He will easily and quickly bring him to good works. He is the Way, the Truth, and the Life. He is emphatically called the Door of the kingdom of heaven. No man cometh to the Father but by him.

CHRIST. OBSERV. No. 246.

If then there be in any man’s breast a secret longing after self-righteousness; if there be a disposition, however faint, to justify himself by his own performance—any lurking conceit that he, being so much better than others, stands less in need of that atoning merit than the worst of his fellow creatures; let not such an one think that he will receive any thing from the Lord. He may perhaps, upon examination, find that he has exercised himself in doing what he thinks his duty—that he has abstained from excess—that he has dealt justly, and worked diligently for the good of mankind—that he has even practised many of those virtues which are most truly Christian—that he has been kind, patient, humble, charitable, meek, forgiving; yet if his heart be a stranger to God, giving its affections not to things above but to things on the earth—if he suffer it to plead any one of these services as entitled to reward from God, or as fit even to bear his inspection, he is still in his sins—he will be left to wander on according to his own wayward fancies, and will never find the gate of salvation.

“Such was of old the pharisaical pride which provoked the severe rebuke of our Saviour; ‘Verily I say unto you, even the publicans and the harlots enter into the kingdom of God before you.’ The case of gross sinners is less desperate than yours. It is possible *they* may be brought to a sense of their wretchedness, and may throw themselves upon the only Refuge that is open to them; but you who not only neglect this help, but who wilfully betake yourselves to another, are altogether without hope. Ye shall die in your sins. Be your deeds what they may in the sight of men—be they just, upright, benevolent, liberal, humane—while they spring from a corrupt and unregenerate source they cannot please God. For without faith it is impossible to please him; and without holiness no man shall see the Lord.

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"If now we reflect on the prevalence of this proud spirit among men, on their proneness to value themselves upon their own worth, on the unwelcome and humiliating confession required by the Gospel from the best and wisest of mankind, as well as from the wickedest and the most ignorant, we shall not wonder at the strong comparison by which our Lord illustrates the straitness of that road through which we must pass to salvation. For not only our sinful appetites, but, what is much harder, every 'high thought and vain imagination that exalteth itself against the knowledge of God, must be brought into captivity to the obedience of Christ.'

"Neither have we yet described the full extent of that humility to which the heart of man must bow before he can be a disciple of Christ. And the part which remains to be told will perhaps to many minds appear much harder than what has been already stated.

"For in thus turning from the lying vanities of self-righteousness to the true and living God, he must not flatter himself that the change is his own work. He must not take credit to himself for the victory, but must give God the praise for having called him out of darkness into his marvellous light. 'No man cometh to me,' saith our Lord, 'except my Father draw him.' To God then be our thanks and praise rendered, as the Giver not only of our natural but of our spiritual life. He is, as our church often confesses, the Author of all godliness. 'Of his own will begat he us with the word of truth.' 'It is God that worketh in us both to will and to do of his good pleasure.' His grace brought us to the knowledge of the truth; and unless we resist or neglect his gracious influence, in spite of all the powers of darkness his grace will preserve us in it."

To the Editor of the Christian Observer.

A CONSTANT reader would be much obliged to any correspondent who would favour him with a sober and scriptural definition of the expression, "The leadings of Providence," and point out under what circumstances a person may be said to follow those leadings. That a good and useful meaning may be attached to the expression, there can be no doubt; but is it not often employed in a rash and enthusiastic manner, so as to favour a sort of superstitious dependence upon uncontrollable circumstances, (at least when those circumstances happen to fall in with the inclination of the party,) instead of the exercise of an impartial judgment, and a careful examination of all the particulars of the case, with prayer for the Divine blessing and direction? I remember once asking a clergyman, who spent the greater part of his life in wandering from place to place, instead of confining himself to the quiet, unostentatious duties of his parish, when he should return home to his flock, and being told in reply that he must watch the leadings of Providence, which might direct him to some distant part of the kingdom, where his presence might be wanted. He accordingly, a few days after, accepted a casual invitation to pass some months with a friend who promised him "a sphere of usefulness." To my mind, the leadings of Providence clearly pointed my reverend friend to his "few poor sheep in the wilderness;" and I cannot but think his own conscience would have told him so, and have goaded him homeward, had he not satisfied himself with a plea which not only often favours indolence and indecision of character, but allows of the gratification of almost every preference, and impulse, under the plausible semblance of implicit submission to the providential arrangements of the Almighty.

A CONSTANT READER.

To the Editor of the Christian Observer.

PERMIT me to add to the remarks which have lately appeared in your work on the regular performance of the church service, a few observations on an impropriety of which some ministers are guilty; I mean that of sitting in the vestry during the reading of the prayers. This manifest impropriety I have witnessed principally in my own church, the pulpit of which is not unfrequently occupied by some of the more popular and eminent preachers of the day. I am aware that fatigue is sometimes pleaded in excuse; and sometimes the necessity of a little quiet recollection: but what are such apologies as these, when opposed to the evils which manifestly arise from the practice? The formalist is disgusted, and will probably transfer his disgust from the preacher to his doctrine. The man of the world feels contempt for that apparent spirit of self-indulgence to which he attributes the practice, and that egotistical preference which he considers the preacher as evincing towards his own performance above the established ordinances of the church. The mere "*hearer* of the word" is encouraged in his slight attention to the devotional parts of the service, and confirmed in his notion of the almost exclusive importance of the *sermon*. And, not to mention any further evil consequence, "the hearts of the righteous are rendered sad," especially in times like these, when it is so emphatically the duty of the clergy to urge upon their people by example, as well as by precept, the importance of prayer and a devotional frame of mind,—not to rest satisfied with knowing, or even delighting in, the truths of the Gospel as a system, but to study to imbibe the real spirit of Christianity, and a love for communion with God.

J. J.

To the Editor of the Christian Observer.

I HAVE had occasion to remark that some professed Christians entertain very lax ideas respecting the *nature* and *extent* of the Moral Law. Though they admit the authority of that code, they hold it right to do many things which appear to me quite inconsistent with Christian obedience to it, as a rule of life. The point which especially attracts my attention, is obedience, on Christian principles, to the laws of the land, as part of the Moral Law. Many there are who think, or seem to think, that laws not founded on the express letter of the Decalogue, are not entitled to respect for conscience-sake, and that all that is necessary is to avoid detection in the breach of them. I refer, in particular, to buying game or smuggled goods; sending letters in parcels, in cases in which it is prohibited to do so under a penalty; marrying by banns without residence; evading an assessment for articles subject to taxes; giving receipts on unstamped paper; and similar practices; most of which have been often and justly reprehended in your pages.

The view I take of the subject is this; That Christians are bound, *as such*, to obey every law of the land which is not repugnant to the law of God, as fully and as conscientiously as if that law were expressed in the Ten Commandments; and that whenever the law enacts that an act shall not be done under a certain penalty, it is to be regarded, *in foro conscientiae*, as prohibiting that act altogether; and that the committer of the act is not *in foro conscientiae*, excusable by his willingness to pay or suffer the penalty in case of conviction.

These matters are not, I think, sufficiently considered or understood: and I could wish therefore that the hints thrown out by two of your correspondents, in your Numbers for last September and December, were followed up by a

fuller discussion of the subject, with special reference to the guilt of such practices as a breach of the Moral Law.

beset the Christian pilgrim in his journey to the heavenly Canaan !

E. W.

Ω.

To the Editor of the Christian Observer.

THERE are no parts of Scripture which more require illustration to a Northern reader, than those in which allusion is made, and that often incidentally and almost imperceptibly, to the habits and climate of Oriental nations. Our commercial and military intercourse throughout the world, with the many modern publications in the line of voyages, travels, and biblical criticism and illustrations, have however rendered foreign manners more familiar to us than they were to most of our forefathers; and almost every new publication of any value from the pen of Oriental tourists, is adding new accessions to our riches in this interesting department of sacred literature. The following extract from the recent travels of Signor Belzoni, in Egypt, appears to me to deserve insertion in your pages, as affording an interesting illustration of those numerous passages in Scripture which speak of the miseries of a thirsty and parched land, and the perils of a tropical desert. Let the reader, as he peruses the passage, imagine to himself the children of Israel in their perilous journey from Egypt to Canaan, and he will obtain a lively idea of that "land of deserts and of pits, of drought and of the shadow of death, a land that no man passed through, and where no man dwelt," which Jehovah chose as the scene of their trial, "to prove them, and to know what was in their heart, whether they would serve him or no;" where he displayed his providential care and guidance in all their necessities, and through which he conducted them at length to the promised inheritance;—apt emblem of the present world, and of the perils which

"It is difficult to form a correct idea of a desert, without having been in one: it is an endless plain of sand and stones, sometimes intermixed with mountains of all sizes and heights, without roads or shelter, without any sort of produce for food. The few scattered trees and shrubs of thorns, that only appear when the rainy season leaves some moisture, barely serve to feed wild animals, and a few birds. Every thing is left to nature; the wandering inhabitants do not care to cultivate even these few plants, and when there is no more of them in one place, they go to another. When these trees become old and lose their vegetation, the sun, which constantly beams upon them, burns and reduces them to ashes. I have seen many of them entirely burnt. The other smaller plants have no sooner risen out of the earth than they are dried up, and all take the colour of straw, with the exception of the plant *harack*: this falls off before it is dry.

"Generally speaking, in a desert, there are few springs of water, some of them at the distance of four, six, and eight days' journey from one another, and not all of sweet water: on the contrary, it is generally salt or bitter; so that, if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before. But, when the calamity happens that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot be well described. The camels, which afford the only means of escape, are so thirsty, that they cannot proceed to another well: and, if the travellers kill them, to extract the little liquid which remains in their stomachs, they themselves cannot advance any farther. The situation must be dreadful, and admits of no resource. Many perish, *vic-*

times of the most horrible thirst. It is then that the value of a cup of water is really felt. He that has a zenzabia of it is the richest of all. In such a case there is no distinction. If the master has none, the servant will not give it to him; for very few are the instances, where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravan! He is dying for a cup of water—no one gives it to him: he offers all he possesses—no one hears him; they are all dying—though by walking a few hours farther they might be saved. If the camels are lying down, and cannot be made to rise—no one has strength to walk: only he that has a glass of that precious liquor lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail; in the desert, it is worse: at sea, storms are met with; in the desert, there cannot be a greater storm than to find a dry well;—at sea, one meets with pirates—we escape—we surrender—we die; in the desert, they rob the traveller of all his property and water: they let him live perhaps, but what a life! to die the most barbarous and agonizing death. In short, to be thirsty in a desert, without water, exposed to the burning sun without shelter, and no hopes of finding either, is the most ter-

rible situation that a man can be placed in, and one of the greatest sufferings that a human being can sustain: the eyes grow inflamed; the tongue and lips swell; a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed: all these feelings arise from the want of a little water. In the midst of all this misery, the deceitful morasses appear before the traveller at no great distance, something like a lake or river of clear fresh water. If perchance a traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks, where is the water he saw at no great distance? He can scarcely believe that he was so deceived: he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.

“If unfortunately any one falls sick on the road, there is no alternative: he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people; or he must be left behind on the sand, without any assistance, and remain so till a slow death come to relieve him. What horror! What a brutal proceeding to an unfortunate sick man! No one remains with him, not even his old and faithful servant; no one will stay and die with him: all pity his fate, but no one will be his companion.”

Miscellaneous.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(Continued from p. 291.)

WHILE visiting a friend in New-York, I was informed that it was in

the adjoining room that the agents of the African Colonization Society, and their supporters, assembled for prayer the night previous to the sailing of the first expedition, of whose melancholy fate

we had just received the intelligence.

In Philadelphia, the Sunday after my arrival, I heard our excellent Liturgy for the first time on these western shores; and the impression it was calculated to make on my mind was deepened by the circumstance of its being sacrament Sunday, and by the stillness and decorum which pervaded this beautiful city, in a degree which I had never witnessed even in England. Here I was also much gratified by meeting with the aged Bishop White, one of the bishops who went over to England after the Revolution, to be consecrated, in order that episcopal authority might be transmitted to the latest generations of America, through the legitimate channel in which it had flowed since the laying on of Apostolic hands. Our excellent Granville Sharp, and his meritorious efforts in his cause, came forcibly to my recollection.

While drinking tea with a friend in Baltimore, one of the females of the family came in, who I learnt had been attending an adult school in which there were 180 Blacks. She told me there were 600 Blacks in the Sunday-schools in the city; and that they had lately formed themselves into a Bible Association, and been received into connexion with the Baltimore Bible Society. At the same place, a letter was shown to me just received from the Black person on whom the management of the expedition of the Colonization Society devolved, on the White agents falling a sacrifice to the dreadful mortality with which the settlers were visited. On a desert shore, deprived by death of the White conductors, to whom he and his companions looked for protection—depressed by the successive deaths of his Black friends, and harassed by the delays, irregularities, and suspicious conduct of the native chiefs—he writes in a strain of fortitude and piety, deserving of imitation. “But, thank God,”

he says, “though cut off from my friends, and relations, and family, and the comforts of civilized life, our people dropping off daily, myself labouring under great bodily weakness, and an important charge lying upon me, I can truly say that I rejoice that I came to Africa. O that what few days I am spared in this world, it may be to do good!” And yet this person, I was told, was once an *American Slave*.

At Washington, I attended Divine service in the House of Representatives; a magnificent hall in the capitol, which is always appropriated to this purpose on Sundays. The sermon was an impressive one, from the words, “The glorious Gospel of Christ;” and you will readily believe, that the promulgation of this Gospel in the capital of this vast continent, in the new chamber of its Legislature, under the fostering care of its popular Government, was well calculated to excite the most interesting reflections. The scene reminded me of the period when “they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God;” and when I recollected how long the Star had appeared in the East, before it shed its radiance on the darkness of these Western shores,—whose very existence a few centuries since was unsuspected, and which had long been abandoned to Indian superstitions, which had only just ceased to linger in the primeval forests which surrounded us, and on the banks of rivers which yet bear their Indian names,—I seemed admitted to a closer view of that mysterious progression by which “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever.” This train of thought, the place, the congregation, the surrounding scene, conspired to give a peculiar inte-

rest to the verses with which the service was concluded.

"How happy are our ears," &c.

To enter fully into my feelings, you must recollect my distance from the scene where we have usually sung these words; and that when I hear of the East, I do not here think of India and China only, but include Europe and Africa, and with them dear England, in the idea which is present to my imagination. On my return to my inn, I dined in company with my friends the Indian Deputation of the Creeks and Cherokees, to whom I have already introduced you. In the afternoon, I sat in the seat next to the President's in the Episcopal Church, where we had an excellent sequel to our morning's sermon, from the words, "How shall we escape if we neglect so great salvation?"

When visiting General Washington's tomb, in his favourite retreat at Mount Vernon, on the banks of the Potowmac, my Black attendant informed me, that the domestics,—about thirty I believe in number, and principally slaves,—assembled morning and evening for family worship, at which the Hon. Bushrod Washington, the present occupier of Mount Vernon, and a Judge of the Supreme Court, presides. When I was shown into the Judge's study, Scott's Bible and Dr. Dwight's Theology were before him, as if just laid aside, and gave rise to a little conversation. In speaking of the African Colonization Society, of which he is the President, he remarked, that the most interesting light in which he regarded it, was as an instrument for the conversion of the Africans to Christianity; that he conceived this would ultimately be accomplished by *native* teachers; and that the Colonization Society, by the introduction into Africa of social arrangements and religious institutions, was calculated to raise up a supply of native instructors, and thus to form an important link in

that chain of secondary causes which are to establish the kingdom of the Messiah in every quarter of the globe.

At Charleston, in South Carolina, at the Episcopal Church, at the door of which I counted seventeen carriages, I had the gratification of seeing some slaves receive the sacrament at the same table as their masters, some of whom were of the very first rank of Carolinian planters.

At Augusta, in Georgia, I thought with much interest on the late excellent Miss Smelt, whose Memoirs I had read in England: and although I could not find her grave in the church yard, it was with great pleasure that I passed a solitary Sabbath in this foreign land amid the scenes where her early piety was cherished and matured.

The following Sunday, in a remote part of Georgia, near the borders of the Indian Nation, my feelings were still more strongly excited. I attended a Negro congregation assembled in the woods, to hear a funeral sermon from one of their own number, himself a slave. It consisted of about 200 slaves, sitting on little planks under a large elm-tree; and I found I was the only White person, and the only freeman, in the assembly. The preacher first gave a sort of general address, explaining the occasion of the meeting. We then had prayer; then sung the hymn,

"Why do we mourn departed friends?" and then had a sermon from the text, "The Lord is a sun and shield;" a text which the preacher assured them was somewhere in the Bible, although "he could not undertake to tell them where." It was with mingled emotions that I beheld these degraded fellow creatures, after drawing near to the Throne of the Creator of the universe, the Mercy Seat of our common Father, disperse to their several plantations, to resume on the morrow their extorted labours, and to smart under the lash of a fellow mortal.

Even in that land of darkness, the shores of the Gulf of Mexico, in Mobile, until lately a nest of pirates, and still without a Protestant place of worship, I found, to my surprise, "The Dairyman's Daughter," and "Little Jane," in a bookseller's shop. In the seclusion of the forests of the Mississippi, I have seen a solitary planter take down a number of Dr. Clarke's Bible, and inquire, with great interest, if I could tell him any particulars of so good a man: his wife listening attentively, and pronouncing an eulogium which would have made the Doctor blush.

I have attended Divine service at the confluence of two beautiful rivers in East Tennessee, where the congregation was so numerous that we were compelled to adjourn from the meeting-house into the adjoining woods, where tables were laid under the trees for communicants, who were flocking from miles in every direction, as in Scotland, and to whom the sacred ordinance was administered by four clergymen, of serious deportment, and apparently of respectable acquirements and fervent zeal. At the foot of the Alleghany mountains, where I slept in a little log-hut, kept by a poor old woman and her only son, our hostess gladly availed herself of the accidental presence of a young minister, in his way to Brainerd, to have family prayer and reading: and, in a large popular inn in Virginia, I was asked whether I would like to retire to the private apartments of the family, who assembled morning and evening at the domestic altar.

But it was at the missionary settlements at Brainerd and Yaloo Busha, that my feelings were most strongly excited. Never shall I forget my sensations the two nights I passed in Mr. Kingsbury's little room, which was kindly and courteously assigned to me during my stay. A log-cabin, detached from the other wooden buildings, in the middle of a boundless forest, in an

Indian country, consecrated, if I may be allowed the expression, by standing on missionary ground, and by forming at once the dormitory and the sanctuary of a "man of God;" it seemed to be indeed the prophet's chamber, with "the bed and the table, and the stool and the candlestick." It contained, also, a little book-case, with a valuable selection of pious books, periodical, biographical, and devotional; among which I found many an old acquaintance in this foreign land, and which enable Mr. Kingsbury, in his few moments of leisure, to converse with many who have long since joined the spirits of just men made perfect, or to sympathize with his fellow labourers in Otaheite, Africa, or Hindoostan.

Mr. Kingsbury spent a great part of the second night in my room, inquiring, with great interest, about England, and other parts of Europe, with respect to which his intelligence had been very scanty since his seclusion among the Indians. About midnight, we became thirsty with talking so much; and Mr. Kingsbury proposed that we should walk to the spring at a little distance. The night was beautifully serene after the heavy showers of the preceding evening, and the coolness of the air, the fresh fragrance of the trees, the deep stillness of the midnight hour, and the soft light which an unclouded moon shed on the log-cabins of the missionaries, contrasted with the dark shadows of the surrounding forest, impressed me with feelings which I never can forget. We looked cautiously around us, lest we should be surprised by wild beasts; and Mr. Kingsbury stopped to point out to me a plant, which, if swallowed immediately after the attack of a rattlesnake, proves an effectual antidote to the poison. He said that he never stirred from home without some of it in his waistcoat pocket: and that, in the State of Mississippi, it was commonly carried by all persons who traversed the forest. I could not

help regarding this as a fresh illustration of that providential kindness which so frequently ordains the proximity of the bane and antidote.

The preceding particulars will convince you that some indications of genuine, influential, religious principle, occur, even to the rapid traveller, in almost every part of the United States. During my residence in Boston, New-York, Philadelphia, Baltimore, and Charleston, I have seen that there is in each of them an extensive society of exemplary Christians; and I have had the pleasure of forming an acquaintance with many whose virtues I would gladly emulate, and whose characters are an ornament to their profession.

But you will wish to know in what *degree* vital piety prevails in the community; and I regret that I cannot tell you more explicitly; the subject does not admit of precision. The extent in which religion prevails here is known only to the Searcher of hearts; but there is the strongest reason to believe that it is very considerable. Indeed, I am disposed to think, that a *cursor* traveller visiting England and America, without prejudice, and with equal opportunities of observation, would draw a more favourable inference with respect to the state of religion in the *Atlantic cities* of the latter than in the towns or cities of the former. Whether a long residence in the respective places would not lead to some change in his opinions, or at least hold them in suspense, I am at a loss to decide; but I believe it would.

I confine my supposition to the Atlantic cities, because the benighted shores of the Gulf of Mexico, and many portions of the western wilds, possess few features in common with our favoured country, and should rather be compared with our colonial possessions in the East or West Indies;—indeed I might include extensive districts in the back parts of many of the Atlantic States,

CHRIST. OBSERV. No. 246.

where population is thinly scattered, and opportunities of public worship occur only once or twice a month. In some of these, I thought I observed great coldness in religious concerns; the unfrequency of public ordinances rendering the inhabitants rather less willing than more so to avail themselves of them when offered. I felt more disappointed in such districts than in the frontier settlements. In the latter, some spiritual as well as temporal privations are naturally to be expected; though I thought their inhabitants exhibited much greater solicitude for schools and churches than those of the former. In fact, the new settlers from the Atlantic States have, in many cases, participated in the advantages of that general revival of religion which promises to be the characteristic of modern times; and, before their zeal has had time to cool in solitude and separation, it has often secured a provision for those religious ordinances by which it may be cherished and sustained. But the back parts of Pennsylvania and Virginia were settled in less auspicious days; and we must not be surprised if the flame of piety, burning less brightly at that time even on the coast, should grow pale and sickly when removed into an atmosphere which ministered little to its support.

Generally speaking, it has appeared to me, that the style of preaching in this country is more Calvinistic than with us, and that there is also less opposition to the peculiar doctrines of the Gospel among men of the world. It is owing partly to this circumstance, that the *profession* of religion involves less of that mitigated persecution of modern days, which a decided Christian must often encounter with us in the regrets or remonstrances of opposing friends, or the ridicule or distance of sneering companions. A religious profession might, therefore, be supposed to be more common; and perhaps

may be rather so, though this has hardly struck me.

Whatever may be the actual state of religion in this country, I am quite satisfied that it is on the advance. There may be local exceptions; but my inquiries and observations in every part of my route have led me to a confident conclusion as to the general fact. Many of the societies for the promotion of religion are of recent origin; but they are gradually diffusing themselves over the Union, and the sympathy which was first kindled by commiseration for the Otaheitan or Hindoo, instead of being exhausted on distant objects, seems to derive fervour from its very expansion, and is now visiting the hut of the Aborigines, the log-cabin of the Backwoodman, and the habitation of the careless or uninstructed "neighbour." In New Orleans, in March, 1815, there was not a Bible to be found, either for sale or to be given away; and the only Protestant place of worship was in an upper room belonging to an individual. Now, a Louisianian Bible Society is in regular operation, and the inhabitants have a handsome Episcopalian and Presbyterian Church. The Sabbath is still dreadfully and generally profaned there; but it is religiously observed by many, the influence of whose example is daily extending. At the boarding house where I lodged, were several naval and military, as well as mercantile, gentlemen; and I remember an officer who had been drilling his rifle corps one Sunday, remarking on the strong representations which the Presbyterians had been making to him on the subject. He defended the practice by those arguments of expediency which have been worn thread-bare by the commanders of our volunteer corps. A few years since, no remonstrance would have been hazarded; or, if hazarded, the summary argument of a pistol would probably have silenced the *interference*.

Unhappily, however, while reli-

gion is extending its boundaries in the United States, Unitarianism is but too successfully urging what we consider its conflicting claims; but this, and the state of morals, must form the subject of another letter. This letter is already sadly too long.

(*To be continued.*)

To the Editor of the Christian Observer.

YOUR correspondents MARINUS and LEB. TR. in your Numbers for last September and December, have entered upon a subject of great moment, and have very properly exposed the evil consequences of smuggling, and, in general, of evading the laws of the country. But line upon line, and precept upon precept, are here needful: I therefore tender for insertion the following detached hints, which were drawn up before I had read your Number for December:—

If there were no purchasers of contraband or smuggled articles, there would be no contrabandists or smugglers; and as too many of those who buy illegal goods are of a higher rank in life, and are in possession of greater knowledge, than the smugglers and venders, they are guilty of a higher crime than those who are more immediately, not more essentially, concerned in the traffic.

Many persons, perhaps, have never considered the matter farther than that they procure what they want at a lower price, than from the regular trader: but do they not thus encourage unfair dealing, and sanction in others, as well as commit themselves, a direct breach of the laws of their country? Smuggling, whether in the first or second intention, is equally fraudulent and dishonest: it is a robbery of all who pay either directly or indirectly to the taxes; so that not only the king, as the phrase runs, is cheated, but, in some degree, every individual in the nation.

Do the encouragers of smuggling ever reflect on the great expense incurred to support the laws and protect the fair dealer? And have they ever heard of the daring outrages and open violence occasioned by smuggling transactions, attended in not a few instances with bloodshed and murder? Must not every Christian, every humane, every patriotic heart, shrink from a practice which causes such dreadful violations of every moral, social, and political obligation? I trust that none of the grumblers at taxation are among the friends of smuggling.

With regard to the wealthy female purchasers of lace, shawls, and silks,—who have not even the excuse of economy for their offence, but who often give higher prices for smuggled foreign articles than for British goods of the same kind, and perhaps equal in quality, and who, in fact, are often deceived, by giving foreign prices for home manufactures,—and their lords, who encourage and allow the breach of the laws themselves have made; I would not only increase the penalties, but endeavour to attach inconvenience and disgrace to the commission of any act of smuggling.

How would a female of common humanity, vested in Lyons silk, French shawls, gloves, and stockings, feel on attending the trials of those whom she had encouraged to employ personal resistance, and perhaps murder, in the course of their violation of the law, in order to import those illegal articles of luxury?

We have many admirable societies formed for the encouragement of moral and religious improvement; and if one more were added, founded on a resolution never, directly or indirectly, to encourage smuggling, but, on the contrary, to use every fair means for suppressing it, I consider that much benefit to the public might result from such an institution. Much good might also arise from serious expositions of the evils which flow from the

breach of our revenue laws, from the pulpit.

But while I reprobate offences against the revenue, I would recommend to our financiers to view the subject of taxes in a moral as well as pecuniary light. Hogarth's pictures of Gin Lane and Beer Street, might be sufficient, one would think, to induce public men to devise measures to check the prevalent use of ardent spirits. It would also be an act of deep moral and religious advantage, to diminish the litigation and perjury arising from our revenue laws. I might add much on a variety of kindred topics, but, for the present, only suggest these brief hints for the consideration of your readers.

C. V. P.

To the Editor of the Christian Observer.

Good Mr. Editor,

I HAVE always fully concurred with you in the enormity of the African Slave-trade, because I have no interest in doing otherwise; but am grievously offended at your venturing, as you seem to do in your last Number, to attack the very *principle* of slavery, and to wish for the immediate amelioration of the condition of the slaves in our colonies, and the ultimate abolition of the system itself. I am persuaded you cannot have given due attention to the many excellent arguments which have been urged in favour of slavery in general, and of Negro slavery in particular. I could detail to you many powerful syllogisms of my own on the subject; but as they might lose some of their weight for want of my name being appended to them, I shall content myself with translating the following valuable chapter from Montesquieu's *Esprit des Loix*, for your edification, and that of your readers. His reasoning appears to me quite conclusive. The last sentence is an excellent anticipatory censure on the Congress of Vienna, and especially on our own government, for troubling

their heads with these matters. The French cabinet understand Montesquieu better.

PHILO-DOMITIAN.

"On Negro Slavery."

"If I were called upon to defend our right to make the Negroes our slaves, I should say as follows:—

"The good people of Europe, having exterminated the natives of America, are bound to make slaves of those of Africa, in order to reduce such a quantity of land to cultivation.

"Sugar would be too dear if we did not employ slave-labour on the plantations.

"The creatures about whom all this stir is made, are black from head to foot; besides which, they have such snub noses that it is impossible to feel pity for them.

"We cannot for a moment imagine that the Deity, who is an all-wise Being, could have placed a soul, and much less any good or generous principle, in a body all over black.

"We may judge of the colour of the skin from that of the hair, which, among the Egyptians, the best philosophers in the world, was a matter of such importance, that they put to death every red-haired person who fell into their hands.

"It is a proof that the Negroes have not common sense, that they think more of a necklace of glass beads than of gold, which, among civilized nations, is of such vast importance.

"It is impossible to suppose that these people are human beings; for if we could suppose them to be human beings, it might begin to be thought that we ourselves are not Christians.

Persons of little minds exaggerate the injustice which we inflict upon the African race: for if the matter were as they say, how is it that it has never entered the heads of the princes of Europe, who are always making so many useless treaties among each other, to make a

general one on the side of mercy and pity?"—*Montesquieu, De L'Esprit des Loix*, liv. xv. c. 5.

For the Christian Observer.

QUAKER ADDRESS ON THE SLAVE
TRADE.

THE Society of Friends, whose humane and zealous exertions for the suppression of the Slave Trade need no panegyric, have just issued an energetic "Address to the Inhabitants of Europe, on the iniquity" of that direful traffic, which deserves extensive circulation. After stating that a regulation was made upwards of sixty years ago, which has continued in force to the present time, that those who persisted in the unrighteous traffic in Negroes, when pains had been taken to convince them of their error, should no longer be considered as belonging to the society: and that, from their known principles and conduct relative to this great question, they can have no commercial or political end whatever to answer by thus advocating the rights of the oppressed, they proceed to plead the cause of Africa, "on the simple, but firm, basis of Christian principle."

"We have rejoiced," they remark, "to hear that the respective governments of those countries, whose subjects are still implicated in the traffic, have proceeded so far as they have hitherto done towards its abolition: but we have learned, with deep regret and sorrow, that it is still pursued to a great and truly lamentable extent, and *that* under circumstances of aggravated cruelty, by the subjects of those very powers. We hear that numerous vessels are still hovering along the shores of Africa, to procure cargoes of human beings, and transport them to distant lands, whence they are designed never to return; and that the trade which the Congress at Vienna in 1814 pronounced to be 'the desolation of Africa,

the degradation of Europe, and the afflicting scourge of humanity,' has been carried on with increased eagerness in the course of last year.

"It is under the influence of Christian love and good will, that we are now engaged to express our interest on behalf of this injured people. In thus introducing ourselves to the notice of our continental neighbours, we feel that we need not offer any apology, considering them as our brethren, as the children of one universal Parent, as fellow-professors of a belief in one and the same merciful Saviour. The same feelings which lead us to consider the natives of France, of Spain, of Holland, of Portugal, and of the other nations of Europe, as our brethren, induce us to extend this endearing appellation to the inhabitants of Africa. Our heavenly Father has made of one blood all nations of men that dwell upon the face of the earth; and we are all the objects of that great redemption which comes by our Lord and Saviour Jesus Christ. And although the kindreds of the earth are divided into distinct communities and nations, we are all bound one unto another by the ties of love, of brotherly kindness, and compassion. But the nations of Europe are united by an additional bond. To them has been granted a blessing, which has not hitherto been enjoyed by the greater part of the natives of Africa: this blessing, this invaluable treasure, is the Bible, in which is contained the record of the Gospel of Christ.

"Permit us, then, as fellow-professors of the Christian name, to remind you of the complicated iniquity of the Slave Trade. Possessed of a superior force, which he has acquired by a greater knowledge of the dreadful arts of naval and military warfare, the slave-trader visits the coasts of unoffending Africa. He employs his agents to tear her inhabitants from their country, their families, and their friends; to burn their villages, and ravage their fields;

to spread terror and desolation through their peaceful dwellings. He foment wars between neighbouring chieftains, in order to supply himself with their subjects, the victims of his avarice. Having thus either stolen or bought his fellow-men, who are equally with himself entitled to their liberty, and of which he possesses no right whatever to deprive them, he hurries them to the vessel that may be waiting in some adjoining creek, to receive the objects of his cruelty; or he chains them with iron fetters, or loads them with heavy yokes, and drives them, like the beasts of the field, to the shores. There new distresses await them: they are violently conveyed on board the ships stationed to receive them, stowed beside each other, like bales of goods, and conveyed across the Atlantic to the place of their destination. The horrors of this passage cannot be adequately described, even by those who have been witnesses of them. Faint, then, must be the idea *we* can form of the situation of upwards of three hundred human beings, in a comparatively small vessel, each limited to so narrow a space, that it often happens they cannot lie on their backs. Here they are subjected to miserable reflections—for the power of reflection in common with us they undoubtedly possess—on the past, the present, and the future. Their shrieks, and cries, and groans, ought to be sufficient to excite pity in the hardest heart. Arbitrary, cruel power, is often exercised to prevent those attempts at insurrection to which their situation prompts them. And such is their state of desperation, that they are often ready to have recourse to suicide. The noxious and pestilential effluvia that arise from their close confinement between decks, (which are often not more than three feet apart,) or from the illness of their companions, produce loss of appetite, disease, and, in many instances, suffocation, and other dis-

treasuring forms of death. And here let us bear in mind, that these cruelties are practised in violation of the laws of many of the nations of Europe; and that the slave-dealers, in their attempts to elude the operations of the law, have recourse to fresh acts of oppression to accomplish their wicked designs.

"When released from their horrible prison, the surviving slaves are exposed to sale like cattle, and consigned to pass their days in the loss of liberty, far separated from their nearest earthly ties, and exposed to such acts of domineering violence as a capricious master or his dependents may be disposed to exercise. Such is the cruelty practised upon thousands and tens of thousands of innocent sufferers, not by men who might attempt to palliate their conduct on the plea of retaliating injuries, but by those who, when they themselves are enjoying the blessing of liberty, when the comforts of social life are within their reach, leave their native land for the sake of sordid gain, and spread desolation, distress, and misery, amongst a people who have never injured them. May the nations of Europe consider in time the awful consequences that await such accumulated guilt!"

The Address proceeds to show the unjust and unchristian nature of the traffic, and to answer the principal arguments which interested and evil-minded persons have invented to justify its enormities. It then concludes as follows:—

"The nations of Europe owe a heavy debt to Africa. Instead of improving the opportunity of their commercial intercourse with that unoffending people, to exemplify the excellence of the Christian religion, by the kindness of their conduct, and the purity of their morals;—instead of endeavouring to convey to them a knowledge of those exalted views, of that increase of temporal happiness, which the spirit of Christianity produces; many of them have gone forth to

plunder and to ravage, to spread desolation and terror, to practise injustice and cruelty in their most odious forms; and thus have caused the name of Christ to be blasphemed among the gentiles through them.

"We appeal to all who have felt that love of their country which is inherent in our nature; who can appreciate the blessings and enjoyments of social life; who can form an estimate of the endearing relation of parents and children, of brothers and sisters, of husband and wife. We entreat all to reflect on the violation of these feelings which is now practised on the continent of Africa; to cultivate in their minds from day to day, and from year to year, sentiments of pity for these poor unhappy sufferers;—to embrace every opportunity of advocating their cause among their neighbours, with Christian firmness and love;—and to obtain and diffuse correct information, on the nature and extent of the traffic, by every means in their power, and in such a way as becomes the subjects of a Christian government."

"We hope that none will be disheartened from doing their utmost in this good cause, from the thought that their efforts will be of little avail. No one knows, let his station be ever so obscure, let his sphere of action be ever so limited, what may be the result of *his* persevering attempts in the cause of justice and mercy. Great events have often followed what appeared to be but small and unimportant beginnings. And we earnestly entreat those whose influence may be more extensive, to lose no time, to neglect no opportunity of pleading a cause in which the happiness and comfort of an incalculable number of our fellow-men are most deeply involved."

"The voice of reason and justice, the voice of humanity and religion, proclaims, that the Slave Trade is an iniquity of the deepest die. May then the friends of the

abolition of this abominable traffic, wherever they are scattered, combine their efforts in this righteous cause!—may their energy and alacrity be in proportion to the enormity of the evil!—and may it please the Almighty Parent of the universe to hasten the period of its extirpation, and by this and other means to prepare for the coming of that day, when, from the rising of the sun even unto the going down of the same, his Name shall be great among the gentiles; and in every place incense shall be offered unto his Name, and a pure offering!”

It would only weaken the force of this earnest and seasonable appeal, to add any thing to it, except a devout aspiration, that its affecting statements may find admission to the heart of every reader, and induce those who have never yet come forward in this interesting cause, to withhold no longer their prayers, their exertions, and their liberality, from injured and afflicted Africa. Great as at present may appear the obstacles to the full success of their labours, “in due time they shall reap, if they faint not.” C.

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To the Editor of the Christian Observer.

ALTHOUGH the wide extension of a missionary spirit in this country is to be ascribed to a far higher principle than national pride, it may not be amiss to remind my countrymen of the expectations cherished throughout every part of the Christian world, of the zeal, liberality, and success of British missionary enterprise; or rather, I would say, of the obligations which result from our favourable national circumstances, and which well-judging foreigners often estimate even more highly than ourselves. I am reminded of the subject, by a passage in a pamphlet recently published at Lausanne, from the pen of M. Curtat, the chief pastor of that place. The object of the work is to censure

some of our countrymen, visiting or resident in the canton de Vaud, for distributing tracts, holding Sunday evening religious assemblies, and exciting the inhabitants to missionary zeal and co-operation. It is not my intention to enter into the merits of the controversy; respecting which those readers who are anxious to know more of the subject may find ample information in the attack of M. Curtat, and the reply of M. Du Plessis-Masset, lately published at Geneva. The only passage which I purpose to quote is the following, in which M. Curtat exhibits the opinions which our Christian brethren on the continent entertain of our duty, our facilities, and our readiness, (would that the last were as widely demonstrable as the others!) respecting missionary exertions.* The passage has

* I cannot, however, resist furnishing the opposers of Sunday evening services in our own country, with a new argument from M. Curtat's quiver; namely, the unhappy fate of Eutychus, in consequence of an evening sermon. “It would appear,” says M. Curtat, “that the only example of evening worship mentioned in the New Testament was related for no other purpose but to show us its dangerous consequences. It is true that Eutychus was restored to life by a miracle; but what must have been the sorrowful emotions of the Apostle, the anguish of the relatives, and the grief and disturbance of the whole assembly! Should but one accident, even the slightest, occur in the dark in a conventicle, or at going out, it could not but cause vehement exclamations against these unlawful meetings, and against the faithful who frequent them, and perhaps even against religion itself.” M. Curtat is somewhat happier in his argument, when he observes, that to rich Englishmen, who lose their Sunday morning in bed, and their afternoon in the enjoyment of a late dinner, an evening service may be very necessary; but that for his simple countrymen, who begin their Sunday after the scriptural model at sunset the preceding evening, and rise early on the day of sacred rest, the Christian Sabbath legitimately ends at sunset; and that a Swiss has, in fact,

not the less weight for being brought in only incidentally, and with a view, most unfairly, to disparage the Missionary Institution at Basle. "England," remarks the reverend pastor, "is filled with persons of very large fortune: every one knows the number and the opulence of her colonies, every where bordering upon pagan nations: she has rich merchants, consuls to protect her missionaries, and correspondents in every commercial town to whom they may be introduced; so that, with the blessing of Divine Providence, she is of all nations, the most favourably situated for missionary enterprises. If a society had need of money for a poor missionary, a single appeal to the merchants of the city of London would produce, in two hours, more than our whole canton could furnish in ten years. England is the only place where the studies necessary for missionary purposes can be pursued, and where alone can be ob-

a much more complete Sabbath than an Englishman. I have often thought that some of our travelling fellow-countrymen are a little too severe in their mode of arguing with continental Christians respecting the observance of Sunday evening. I think indeed that it is right and scriptural that the *whole* day should be considered sacred to religious objects up to the very moment, be it early or late, of retiring to rest, which, in some climates, and among nations of unsophisticated habits, will not be long after sunset; but some allowance should be made for the prejudices of education and habit, as respects circumstances of this nature; not with a view to countenance what is wrong, but to lead to a knowledge and practice of what is right. Fair and temperate statements of the great inconvenience, unseemliness, and spiritual injury of entering on secular employments or amusements, previously to retiring to rest after the peculiar duties of the Sunday, would be far more effectual for convincing continental Protestants, than the unmeasured invectives which some of our countrymen have uttered on the subject.

tained all the information which is indispensable respecting the different nations which it is wished to convert. In Great Britain there are flourishing universities, celebrated professors, and facilities for learning modern languages:—in a word, it is in England alone that missionaries can be formed, since it is there that the Scriptures have been translated into all the living languages."

It is not with a view to regale the national pride of my countrymen, that I present them with this censer of incense; especially as we who live nearer the scene of action than M. Curtat, must be very conscious that the worthy pastor's panygyric, besides being uttered for a somewhat invidious purpose, is greatly exaggerated, and by no means wholly deserved. But we may learn from it a useful lesson of humility, when we reflect how *little*, not how *much*, considering our pre-eminent facilities and resources, has been hitherto effected by us as a nation, for the conversion of the heathen, or even the religious instruction of our own vast colonies; and how *few comparatively* of our "rich merchants," and "celebrated professors," and "people of very large fortune," and of the numbers of our "opulent colonies," and "flourishing universities," have as yet zealously devoted their time, or property, or talents, to the great work in which M. Curtat does us the honour to suppose us so warm and unanimous. Let us learn also to estimate our responsibility by our privileges and our opportunities; and to consider well our rank and influence in the scale of nations, not with a view to flatter our prejudices, but to estimate what the great Bestower of all our mercies requires of us; ever remembering that with nations, as with individuals, where much is given, much is due, and much will be demanded.

VIATOR.

Review of New Publications.

Sermons on the public Means of Grace ; the Fasts and Festivals of the Church ; on Scripture Characters, and various Practical Subjects. By the late Right Rev. THEODORE DEHON, D. D. Rector of St. Michael's Church, Charleston, and Bishop of the Protestant Episcopal Church in the Diocese of South Carolina. 2 vols. 8vo. Charleston, 1821. Reprinted in London, 1822.

THE present volumes have a commanding claim upon our early and particular notice. The short history of them is contained in the following advertisement, prefixed to the London edition, and signed by the highly respectable, and, we are happy to see, now dignified, Secretary to the Society for promoting Christian Knowledge.

"The following sermons (to which are annexed some very interesting particulars of the life of their able, pious, and Right Rev. Author) are printed from an American edition of them ; under a conviction that they are well calculated to do credit to the Episcopal Church of the United States of America, and, through God's blessing, to forward the Christian edification of the English reader by their luminous and energetic enforcement of the doctrines and duties of Christianity, and of the importance of adhering to primitive views of church order and communion.

"Whatever profit shall arise from the publication of this edition, will be appropriated to 'the Protestant Episcopal Society for the Advancement of Christianity in Carolina ;' of which meritorious institution Bishop Dehon was one of the founders, and its first president.

"GEORGE GASKIN, D. D.

"Rector of Stoke-Newington,
Middlesex."

Viewed *politically*, they present to us a daughter country in that aspect in which we should ever wish
CHRIST. OBSERV. No. 246.

to contemplate her. If unhappy circumstances have of late placed the mother and her offspring in unnatural conflict with each other ; and if the record of still earlier times reminds us of hostile feelings bosomed deep in our first American colonists, we still remember that one blood flows through our veins, the same mother-tongue expresses our thoughts, the same liberty breathes in our institutions, and the same spirit of Englishmen is inseparably interwoven into the nature and genius of both nations ; and hence therefore we hail every approximation to one common standard of religious sentiment, and feel that no one circumstance would contribute more than such an approximation to heal past differences, to cement future union, and to bring home, with increasing force, the desired appeal, "Sirs, ye are brethren : why do ye wrong one to another ?" Had the settlement of the churches in America, on the English model, and in an English spirit, taken place when first proposed, as early as the reign of Queen Anne, as is well remarked in a note to the second volume, the horrors of the unnatural contest of the colonies with the parent state *might* possibly have been averted, or at least been softened or postponed.

This desirable measure at length took place, first in the consecration of Bishop Seabury by the Scotch Bishops in 1784 ; and then, after a multitude of difficulties, which were combated—principally perhaps, though not so exclusively as his biographer seems to imagine,—by the zeal and activity of Granville Sharpe,* in the consecration of Dr.

*"Few, if any, examples can be found of more momentous, or more successful exertions in the service of the church. By the active intelligence of a

White and Dr. Prevost, by Archbishop Moore, in 1787. Other bishops were afterwards consecrated by these American bishops; amongst whom was Dr. Smith, first bishop of South Carolina, who, dying in 1801, left the episcopal chair in the convention of that State vacant till the election of Bishop Dehon in 1812.

Under these circumstances, the elevated rank of our author renders his sermons interesting to us also in an *ecclesiastical* point of view. We seem to receive in them some of the first fruits of the new American States Episcopacy;* and accept them as a kind of pledge from our transatlantic offspring, that the sacred gift we have been the means of imparting to them, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," has not been in vain in the Lord. Though rendered henceforth as independent of ourselves in ecclesiastical as in civil matters, we yet receive from the American church these volumes, as an acknowledgment that we are all dependent upon one common Head, and in Him every one members one of another. We feel more closely united in reading, from the hand of a kindred Episcopacy abroad, the same truths which we have rejoiced to associate with Episcopal authority at home; a union which the very plan and subject-

single person, the mutual prejudices and doubts of the two countries were removed, and the functions of the Episcopal order duly established in America. The fortunate result of Granville's efforts did not make him forgetful of the source from which he derived it. 'I do not presume,' he says, 'to claim the least merit in these transactions, but must attribute the success of them entirely to the providence of God, which has thus promoted the primitive Episcopal Church of Christ.'—Prince Hoare's *Memoirs of Granville Sharpe*, pp. 281, 282, &c.

* Bishop Seabury's sermons, printed in America in 1815, we believe, have not been reprinted on this said the water.

matter of these volumes tends strongly to realize. We find in them a full reference to the self-same means of grace which we enjoy in our own favoured country; a participation avowed in the same rites and religious services; the same words of prayer and praise; an expressed agreement in the same creed; the very same standard, in a word, set up of faith, devotion, and practice, to which, as churchmen, we all in common appeal; with a similar decision of all doctrine by the ultimate authority of the same sacred code. By such an union, it is impossible but the hands of both churches must be materially strengthened; and the cause of Protestant Episcopacy, upon enlightened and scriptural principles, benefited and promoted throughout the world. We might please ourselves with many agreeable speculations upon this subject. We might point to the different branches of the Episcopal tree, as ramifying on every side, and uniting its branches with ours. Whether we look to the magnificently endowed and anciently established Episcopacy of Ireland; or to its comparatively less enriched, but not less venerable or useful, compeer in England and Wales; or to the impoverished, but truly apostolical, relic of Episcopacy in Scotland; or to that just rising in all the vigour of a new, powerful, and popular church-communion in America; or, finally, to the single stock lately implanted in the now episcopal metropolis of India;—we might still frame to ourselves the goodly sight of one common creed, and one accordant code of practical duty upheld in all; of the same liberal toleration of all reasonable differences of opinion amongst themselves or others; of the same spirit of charity as a body pervading the members of each communion; and of the same progress, we would hope, towards the entire vindication of their pure forms of discipline and doctrine in the eyes of the world,

from every imputation cast upon them.

Much weight is added to these views, as they respect the American Episcopacy, by the *personal* character of our author himself. It would take us too long, particularly in the outset, to abstract any large portion of all we find recorded to his honour as a man, a pastor, and a bishop. His death, at the early age of forty-one, in 1817, has been indeed most severely felt by the American church. His example as a man, his activity as a pastor, his influence and authority as a bishop, seem to have been equally eminent and beneficial. The seeds of Divine grace appear to have been early implanted in his mind; and the high station to which he finally rose was clearly the well-earned meed of faithful services as a good parish priest—an indefatigable instructor and comforter of young and old, rich and poor—a most devout and zealous performer of all liturgical services, which he held in the very first rank of Christian privileges, and a powerful, affectionate, and inexhaustible preacher of scriptural truth. If he has left his equal behind him in these respects, and we have no small assurance that this is the case, we can only say that the American Episcopacy stands high as an example to the world: and if the very plain and unadorned tale in a funeral sermon, which closes these two volumes, be, as we conclude it is, just, we must add, that such a character, in faith and humility, in charity and zeal, approaches very near to the genuine apostolical model; and that his is the praise—the highest that can be given to one in his sacred and exalted station—of having conformed in heart and spirit to the Apostolical precept, “Meditate upon these things; GIVE THYSELF WHOLLY TO THEM; that thy profiting may appear unto all.”

The sermons which we have undertaken to review, will be made, in point of doctrine, to speak for

themselves. We shall say thus much of them, *in limine*, on other points, that they lie under that common disadvantage always belonging to posthumous publications, not intended to meet the public eye, and more especially as composed for that parochial instruction which their author rendered compatible with episcopal engagements; sometimes, of course, prepared in much haste; and always under the impression, that polish of style and accuracy of arrangement, should not be the first object with him who would win souls to Christ, and edify the church. Indeed, we must say, on a fair review of the whole, that we do not think these qualities of style and arrangement were ever within the preacher's grasp, even in his more elaborate performances. A silvery eloquence runs through the whole texture of these sermons, which does not quite savour of the Augustan age; or, if it be golden, it is rather the gold of St. Chrysostom the golden-mouthed, than either of Cicero or Demosthenes, of Taylor or of Barrow. We should suppose Bishop Dehon to have been a great reader of the ancient fathers, whose exuberant flow of rich fancy he often prettily imitates. Nor should we imagine him to have been unacquainted with the diffusive periods of more modern schools—those of a Massillon, a Bourdaloue, or even a Saurin.

Perhaps we may most appropriately regard Bishop Dehon, as affording us a specimen of the pure native American genius. Like his own compatriot forests and mountains, gigantic rivers, and thundering cataracts, amongst which he was born, and lived, and died, his mind seems to have been developed on a large and impressive scale, but without exhibiting that felicitous collocation of parts, often the joint effect of nature and of art, which we at once characterise as belonging to the sublime and the beautiful.

The sermons are partly ratiocinative, partly declamatory, (we use the word in its scholastic sense,) or rather a mixture of both, always sufficient to command attention, and often strongly to seize the imagination and affect the heart. They show their author to have been thoroughly convinced of the truth of his principles; and they force into a strong and vivid reality before us the sublime doctrines on which he delights to dwell. They are remarkable for a ready use and application of scriptural expression, which always gives great dignity and power to language. Their leading characteristics are a careful dissection, just defence, and animated delineation of the great doctrines and mysteries of our most holy faith; and we can readily believe, that the composer of such discourses held in the very first rank of religious duty the performance of those services which he so ably upholds and so richly illustrates. His addresses are much more eminent in these particulars, than as tending to illustrate points of practice, or to rouse the conscience of slumbering sinners to a sense of the importance of religion in general. He addresses his hearers, almost exclusively, as true believers; and the mildness, moderation, charity, and, we may add, purity of his own mind, seem to have rendered him not a very efficient or pointed monitor to less excellent spirits; more particularly in respect to the numberless deceptions which men daily practise upon themselves, while they are vainly building upon privileges in which in truth, through their own fault, they have neither part nor lot. But we are anticipating what we wish to result from our survey of the sermons themselves, which exhibit the full spirit and bearing of the author's mind, whilst ranging in the congenial and inexhaustible variety of scriptural doctrine and liturgical devotion.

The work may, for convenience,

be divided into three parts, and each part into several masses, compartments, or distinct treatises, as will appear from the following analysis:—The first part, embracing half of the first volume, contains sermons on the Scriptures; on Religious Ordinances; on Baptism and the Lord's Supper; on the Sabbath; on the Sanctuary; on the Liturgy; on Psalmody; and on Public Instruction. The second part contains sermons on Christmas Day; on the Circumcision, New-Year's Day, the Epiphany, the Temptation; on Repentance, the Passion, and on Good Friday. The third part contains Miscellaneous Sermons, making the whole number ninety.

The first two sermons, "ON THE SCRIPTURES," give us, from 2 Tim. iii. 16, 17, 1. The inspiration; 2. The completeness; 3. The end or use of the sacred writings.—The preacher's view of the inspiration of the Scriptures is solid and rational. The holy penmen wrote, he observes, "by the incitement, under the superintendence, and with the assistance, whenever it was needed, of the Spirit of God." His proofs of this position are strongly and eloquently given. We select the following, from "the connexion and agreement" of the sacred volume:—

"That so many writers, in so many and distant ages, many of them without any knowledge of each other, should have written divers books, every one connected with the rest, and all tending, with wonderful combination, to introduce, unfold, and establish one grand, supernatural system of religious truth, would, were it admitted as true, be a wonder, hardly surpassed by the Atheist's formation of a world by the fortuitous concurrence of atoms. Though many hands be discernible in the sacred volume, there is evidently but one Mind. It is the work of that Being, who, by the gradual production of six successive days, completed the beautiful fabric and furniture of nature, and who, by adding revelation to revelation according to the counsel of his will, has raised, in the moral world, this stu-

pendous monument of his wisdom and mercy. We see one spirit pervading the whole. It is the design of one Master, accomplished by many servants. Every book is perfect as a part; and all together form, if I may be allowed the figure, one temple of truth and salvation, into which the mind that enters with sanctified affections feels sensible of the presence of the Deity." Vol. I. pp. 6, 7.

The difficulties attending any other supposition are admirably stated; as is also the *completeness* of the sacred volume.

"Its instructions are not complicate, but plain and explicit, adapted to every capacity. They are not arbitrary, but grounded upon the eternal distinction of things, and commend themselves to reason as soon as they are understood. They are not grievous in the practice of them; for they are made easy to the obedient heart, *by the Spirit which ever accompanies them*, and are productive of internal satisfaction and peace. They cannot mislead us, nor need any addition to their authority or certainty, for they came from God." Vol. I. p. 16.

In the following sermon, on the end or use of the sacred writings,—a subject, of course, anticipated in speaking of their completeness; for what is their completeness but in reference to the use designed?—the ever accompanying aids of Divine grace, in the reading of the word, are strongly dwelt upon and reiterated as the prime channel of their utility to the heart.

"We are told, you know, that we must be born again in order to the knowledge and enjoyment of the kingdom of God. It is through the instrumentality of the Scriptures that this regeneration is accomplished. They are the seed of this new birth. God's Spirit always accompanying them as his institution, they are effectual in the heart of every one who reads them with the dispositions they require to enlighten his mind and reform his heart, to bring him 'out of darkness into God's marvellous light,' and to turn him from 'the power of Satan unto God.' 'In Christ Jesus,' says St. Paul, to the Corinthians, 'I have begotten you through the Gospel.' 'Of his own will,' says St. James, 'begat he us by

the word of truth, that we should be a kind of first-fruits of his creatures.' We are 'born again,' says St. Peter, 'not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever and ever.' Our regeneration, like all our blessings, is solely and entirely from God; but it is wrought and perfected through the instrumentality of his word." Vol. I. p. 24.

For our first recovery from a lost state, for our sanctification, for our growth in grace, for our full and final comfort;—for these ends the word of God is given to man.

"Its precious promises, and the glorious prospects which it opens, rejoice the heart, and enable the human pilgrim to pass on his way, wet, perhaps, with many a shower, and afflicted with the apprehension of many a danger, but happy in the hope that his sins will be forgiven, and that his pilgrimage will terminate in a rest from his cares, and an enjoyment of immortal felicity." Vol. I. p. 26.

This useful and interesting sermon terminates with some just remarks on the too frequent neglect of the Scriptures; and on the necessity of duly applying their benefits, by the most devout study, to the heart; and of seriously asking ourselves, whether the end of God's instructions is accomplished in us. These two sermons afford a rich specimen of the author's powers of reasoning and appeal, no less than of his piety and orthodoxy; and we doubt not, had his finishing hand been put to them, that they would have stood high amongst the best *general* summaries of the intent and excellence of the Scriptures.

Our next department, in this first part, contains sermons to the end of the eleventh. After defending RELIGIOUS ORDINANCES in general in the third, the author proceeds to five consecutive dissertations on BAPTISM. These respectively embrace the inquiries *why* persons should be baptized; *when* they should be baptized; *how*, *by whom*, and *where* they should be baptized; the whole being prefa-

ced with the following catalogue of persons who entertain false notions of this sacred ordinance.

"There are many who consider it as nothing more than a decent formality of the Christian world. Others view it as of so tremendous and exclusive a nature, that a large part of our race, and that the most innocent part, are incapable of receiving it. Others seem to think it the mysterious charm which does all that needs to be done for their salvation, leaving them to advance towards heaven on the wings of inconsideration, through the polluted paths of vice and folly. And of those upon whom the ordinance hath been bestowed, the number, it is to be feared, is comparatively small, who preserve an adequate sense of the magnitude of the benefits it conveys to them, or of the sacredness of the obligations it devolves upon them." Vol. I. pp. 58, 59.

In compositions of the present nature, we are not always so happy as to find definitions critically accurate upon a subject which it has been the effect of modern controversy to render one of considerable nicety, and on which the generality of theological readers have already made up their minds, and are too apt to misunderstand or under-rate the opinion of their neighbours. Bishop Dehon, upon first inquiring *why* mankind should be baptized, in the most forcible manner insists on the authority of this Divine ordinance, from our Lord's appointment; and then on the benefits to be derived from it, under the three heads afforded us by our Church Catechism—"Whereby we are made members of Christ, children of God, and inheritors of the kingdom of heaven." The first of these benefits he thus describes :

"We are by baptism made members of Christ; that is, united to him; made parts of the body of which he is the Head; and so long as we continue living members of the same, we partake of his life, of his care, and of his glory. For, saith the Apostle, the church is his body; and 'baptism,' as it is expressed with much precision in the Twenty-seventh Article, 'is not only a sign of profession, and mark of difference, whereby

Christian men are discerned from others that be not christened; but it is also a sign of regeneration, or new birth, whereby as by an instrument, they that receive baptism are rightly grafted into the church.'

"In this union with the church, we become entitled to its instruction and prayers; to a participation of that light with which God hath illumined it; to access to the fountains of living water which are set open to the members of it; to the bread of life which is provided for our sustenance at its holy table, and to the aids of the Spirit which proceedeth from the Father and the Son. For from the Head all the body hath nourishment ministered, and being knit together by joints and hands, increaseth with the increase of God. It is on account of the inestimable value of this union with Christ, that we are instructed, whenever baptism is conferred upon any one, 'with one accord' to give thanks to Almighty God, 'that it hath pleased him to regenerate' such person, and 'graft him into the body of Christ's church.'" Vol. I. pp. 62, 63.

Next, of adoption, or being made the children of God, he says,—

"By the precious blood of the Son [of God] he is freed from the guilt, and, by the purifying influences of his Spirit, is cleansed from the dominion of sin; and in baptism receives, as it were, in symbol, this inestimable grace, being washed in its waters from the stain of the original transgression, and all past offences, and blessed with the gift of the Holy Ghost. 'Arise,' said Ananias to the converted Paul, 'be baptized and wash away thy sins, calling upon the name of the Lord.'" Vol. I. p. 63.

Further, he adds, in reference to the third benefit, that it is the title and pledge, to those who truly receive it, of immortality and eternal life.

In removing objections, he repels the infidelity which distrusts its efficacy, from the apparent slenderness of the means. "If the prophet," he well quotes, "had bid thee do some great thing, wouldst thou not have done it? How much rather when he saith to thee, Wash, and be clean?" After which he proceeds, in answer to another ob-

jection of "a more melancholy aspect:"

"How is it possible, it may be asked, if baptism is thus efficacious, that so many who have received it are destitute of all faith, and live in trespasses and sins? We are obliged to concede the truth of the afflicting fact; but this, with some qualifications. There are persons, and, blessed be God, the number of them is not small, in whom the seeds which were sown in the infancy of their new life, after having been choked for years by weeds, which have had their growth and withered, do spring up and produce their proper fruits, holiness and everlasting life. This is, doubtless, many times the result of the mercies which were sealed to them in baptism; for though man may depart from his stipulations, the gifts and calling of God are without repentance. It must, however, be confessed, that there are many who have tasted of the heavenly gift, and been made partakers of the Holy Ghost, that seem to fall away, and go on still in iniquity, and die, as well as live, without God or holiness. But this only teaches us, that there is nothing irresistible in the moral operations of God; that the covenant of his grace and mercy, in Christ Jesus, is conditional; and that, in the performance of the conditions, we are left perfectly free. Will it be said, that on such persons remains the burthen of the original guilt of their nature? No. From this, in their baptism, they were entirely delivered; they perish by their own transgressions. Will it be said, that to them the Holy Spirit was not given? No. It hath moved many times in the heart of every one of them. It hath often called to them, and in a tone of anxious concern, 'This is the way, walk ye in it, when they have turned to the right hand, and when they have turned to the left.' But its movements they have stifled; to its voice they have been 'like the deaf adder that stoppeth her ears;' they have resisted, and grieved it, and turned it away. Will it be said, then, that for them was proffered no glorious inheritance? No. Heaven was within their reach. And it is this which, in the day of retribution, will aggravate their condemnation, and vindicate the justice of their Judge, that when a title to the joys and honours of God's kingdom was put into their hands, they preferred the dominion and pleasures of sin? The

objection does not affect the doctrine which has been delivered concerning this important ordinance. It teaches us, rather, when God hath, in baptism, lifted us from the mire, and set our feet upon a rock, and ordered our goings, to take heed lest we fall." Vol. I. pp. 66, 67.

We quote this passage at full length, to put our readers in entire possession of the preacher's views on this important subject, rather than with any design of examining or pronouncing our own judgment upon it. The Bishop clearly gives no countenance whatever to those statements which make baptismal regeneration to stand for true and effectual conversion of the heart to God. This may or may not follow after the administration of the rite. He even doubts whether the *seed* of faith and holiness be then implanted. (p. 72.) On the other hand, he most strongly asserts, in agreement with the approved sentence of the church, and its best writers in all ages, that baptism implies a change of state; a "*provisional*" admission to all those privileges of the Christian covenant, which we could have no right to expect, or even to ask at the hands of God, either for ourselves or our children, without a compliance with his own instituted rite, the pledge and the condition of our covenanted relation. Those privileges he states in the general to be remission of sin, and *renewing* of the Holy Ghost: and these he regards as suspended on our meeting the Divine offers with suitable dispositions. "On our observance and fulfilment of our solemn vow, promise, and profession, depend the pardon of our sins, *our participation of the influences of the Holy Spirit*, and our enjoyment of eternal life." (p. 104.) How far he would in ordinary language apply the term "regenerate" to those who have *not* met the Divine offers with suitable dispositions, we think by no means clear: although a passage from his first sermon, on the

Scriptures, quoted above, applies the term "regeneration" in a very different sense; and views it as the effect of the Divine word read, or preached, and duly received into the heart. In short, we by no means consider the Bishop as speaking a definite language on this point; but as generally aiming, on the one side, to rescue this most holy and significant sacrament from neglect and contempt; and, on the other, to secure that fundamental change of heart and life in the baptised, without which baptism, and every other ordinance, will be worse than vain. And here he will be fully met by all good men; whilst, for ourselves, we desire nothing further than to enter our protest against any *popish* construction of Bishop Dehon's, or of our own Liturgical, doctrines, as though a proper direct healing efficacy belonged to the waters of baptism, which could give to a mere formal and technical union with the church, all the properties and all the blessings of spiritual regeneration. Such an opinion, we doubt not, laid a flattering unction on the soul of many a formalist in the dark ages of Popery: and human nature is ever too prone to adopt a religion of shadowy substitutions, not to render a Protestant caution on this head always seasonable and always applicable.

In Sermon V. the Bishop, amongst some good and strong suggestions in favour of Infant Baptism, asks, "*By what right, without instructions to that effect, we dare to cut off infants, because naturally incapable of repentance and faith, from the mercies of the covenant, as far as they are capable of them. or from the benefits of its use?*" In Sermon VI. he adds a distinction, of which we do not know the warrant:—

"It is evident, the case of infants is very different from that of adults. The latter bring with them to the waters of baptism, as well the inherent corruption of their nature, which is their misfor-

tune, as actual sin, which are their crime, and from which God gives no remission but upon repentance." Vol. I. pp. 82, 83.

The following passage, on the speedy administration of baptism to sincere adults, is a specimen of Bishop Dehon's affecting manner.

"It is at the entrance of the Christian life, when the soul has turned to its Creator, and is willing to be led by his Son to righteousness and peace, that God, if I may so speak, meets us with this animating and efficacious ordinance. And in this, he is seen the true Father of the returning prodigal. While yet he is a great way off, in his rags and poverty, the Father goes to meet him. He brings him to his house, the church. He commands his servants, the ministers of his church, to bring forth the best robe, the robe of his Son's righteousness; and, by baptism, to put it on his recovered child: at the same time they put, as it were, a ring, the signet of favour, the token of affection, upon his hand, and shoes upon his feet, when they have washed them, that he may walk pleasantly in the paths of holiness. In the holy eucharist, the banquet of reconciliation and gladness is prepared for him; and the members of the family, whether militant on earth or triumphant in heaven, partake of the Father's joy, that a child who was dead, is alive again; that one who was lost, is found." Vol. I. p. 86.

We must pass over the remaining pages on Baptism; and likewise the Sermons on the Lord's Supper, in which he considers why and how we should receive it, and why it is so often neglected; giving only two or three extracts from the latter set. We quote with much pleasure the following amplification of the text. "This do in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

"To preserve a lively recollection of me, and of my sacrifice for the sins of the world, ye shall observe this ordinance for ever. As often as ye shall eat bread and drink wine like these, made by consecration in my name, symbols

of my body and blood, ye do show forth my death in an acceptable and effectual manner. Ye do show it forth to the Father, as the ground of your plea for pardon, grace, and immortality. Ye do show it forth to me, as gratefully impressed upon your hearts, and as an inducement to me to forgive and preserve my church, having redeemed it with my blood. Ye do show it forth to the world, as the subject of your faith, whereof you are not ashamed; as the only ground of your reliance for pardon, and immortality, to which they also should betake themselves, and through which alone, they, and any of the human race, have everlasting life. Ye do show it forth to each other, as a source and occasion of common joy, of mutual consolation and encouragement, of tender amity, and reciprocal good services. And ye do show it forth to your own souls, as the purchase of your redemption, as the sure foundation of hope and peace; as the sacrifice whereby your sins are taken away, and you are restored to the love and favour of God. 'Do this,' then, all of you, 'in remembrance of me.' Let it be the great act of Christian worship in all generations.* Vol. I. p. 115.

We pass on to the discourses on the SABBATH.

The *history* of the SABBATH; *motives* for observing it; and the *method* of so doing, are embraced in the three sermons on this sub-

* In the sermons of Bishop Seabury, mentioned above,—which in some measure seem to partake of a hardihood of character, and explain his precipitate application to the Scotch Bishops for consecration,—we have a long argument to prove that *Christ, in the institution of the eucharist, did offer himself to God, a propitiatory sacrifice for sin.* Of baptism he also avers, that "by it we receive the Holy Ghost, *not only* as a seed or capacity of goodness;" which, indeed, he holds, was imparted generally to human nature, by the promise of the Seed of the woman in paradise; "*but* in a more eminent degree as the principle of holiness, the life of our life, to bring to perfect maturity that seed of salvation which has been sown in our hearts by the goodness of God."—Such statements make us value the more sober and rational views of the excellent Bishop Dehon.

CHRIST. OBSERV. No. 246.

ject. The reasoning to prove the sacredness of the day, even previous to the Law of Moses, is clear and cogent; and its transfer from the seventh to the first day of the week is beautifully vindicated on "the ground of the *new creation*," which we celebrate on that day.

"Chaos itself did not exhibit more confusion, before the Creator converted it to order and beauty, than did the state of fallen man before the Redeemer presented a spiritual system, far more wonderful, harmonious and sublime, than that which we admire in the material world. As at the first creation, 'the morning stars sang together, and the sons of God shouted for joy,' so, at the second, the heavenly hosts exulted with reverence, and the inhabitants of the earth were bidden to rejoice."—Vol. I. p. 146.

In the second sermon are well depicted the consequences which must ensue,

"if time were thrown into one promiscuous field, without these heaven-erected beacons to rest and direct the passing pilgrim. Man would then plod through a wilderness of being; and one of the main avenues which now admits the light that will illumine his path, would be perpetually closed." Vol. I. p. 152.

A remark that follows, on the sufficient interim afforded for the avocations and the *pleasures* of life in the six days, and on the rich man finding a *respite* from his *round* of pleasures and pursuits on the seventh, might be misinterpreted to inferences far beyond the Bishop's intention. The ordinary round of worldly pleasures, we should hope, would not only be interrupted, but laid aside for ever, after a due and spiritual worship of God had become the taste of the soul. We could have wished also that the *employments* of this sacred day had been more distinctly stated and guarded by the preacher.

In the SANCTUARY, to the consideration of which two sermons

are devoted, our devout preacher finds himself perfectly at home. The reverence which he prescribes to others in this holy place seems to be his own most congenial atmosphere. With proper admonitions to those who verify the observation, (unjust, he hopes,) that "pride, curiosity and fashion fill the sanctuary," he justly asks,

"When we consider that we are sinners; that, at best, we must appear before the Most High, covered with imperfections; ought we not to be filled with respect, when in his holy temple? The four and twenty elders of heaven worshipped him not without casting their crowns at his feet. The celestial cherubim chant not the perpetual *trisagium*, till they have first veiled their faces with reverential awe. The Son of God, when he approached his Father in worship, bowed his knees to the earth. 'Shall man,' then, 'who is a worm,' shall 'the son of man, who is a' sinful 'worm,' tread the courts of the Most High irreverently; or feel any, but sentiments of profound respect, when in the house of God?" Vol. I. p. 172.

The author forcibly avows an opinion we have before alluded to, and which we repeat for the benefit of those who pour contempt upon *one* ordinance which is to endure for ever, in comparison with *another* which only ministers for a time to man in his fallen state. He says,

"There are others who are often detained from the sanctuary, by the consideration that there will be no sermon. But, my friends, is it only to have your ears employed, and your minds amused, that you are called to the temple of the Most High? Is it not inducement enough to come hither, that you have sinned against the Almighty, and have need of his pardon; that you have been created, redeemed, and are daily preserved by him, and owe him your adoration and praise? Is it not an affront to your Creator, to prefer any object to the worship of his name? and can any sermon, even if it were clothed with an angel's eloquence, be so worthy of your attention, as the sacred Scriptures which are read? Preaching is an important part of the employments of

the sanctuary; but it is of secondary importance. Let sober reflection be indulged for a moment, and you will readily perceive, that the leading object, when we go into the tabernacles of God, should be to 'worship at his footstool.'" Vol. I. p. 131.

But we hasten to the next discourse, entitled, "The Liturgy;" in which the author has poured forth the treasures, and employed all the powers, of his prolific mind. This sermon leads us to regret that the finishing hand and last thoughts of the writer had not been employed upon more of the discourses in these volumes. It is on Psalm xlv. 13:—"Her clothing is of wrought gold." And we must say that our eloquent preacher has wrought his subject to a very high polish, the *opus* being worthy of the *materies* on which it is employed. We feel justly elevated by the circumstance of such high encomiums being voluntarily bestowed on our services by the organ of a church wholly independent of our own, and competent to have adopted any other formularies that had been thought fit. The present American Prayer-book is, with the exception of a few slight variations, the same as our own: and of this invaluable compilation Bishop Dehon remarks, that it is "*social*; that it is *sensible*; that it is *spiritual*; that it is *complete*; that it is *well arranged*; and that it is *holy*."

On the first of these heads, we have a passage of great pathos and sublimity, from which we are unwilling to detain our readers by a single observation of our own.

"To excite you to join diligently, and with reverence, in the service of the Common Prayer, I need only guide your attention to the sublime extent of the application of its social character. It is not only in this house, in which you assemble, that in all its parts it is sociably performed; the same prayers and praises, in the same words, are offered, perhaps at the same hour, with the same faith, by ten thousand tongues, to the same God and Father of all. From all Christian parts of the

globe the Amen resounds, which you here utter; and the Doxology is raised, in which you are here called upon to bear a part. It is not in this age only, in which you live, that this service conveys the devotions of Christians to heaven. In some of the ejaculations it contains, the first disciples breathed their praises and their wishes to the Most High. Its collects have, many of them, for many hundreds of years, been the vehicles of the public devotions of the church. And upon some of its apostrophes has the last breath of distinguished martyrs trembled, whose piety, during their lives, was refreshed with its hymns and its psalms. It is not under the Gospel dispensation alone, that some parts of this service have been used, to express the common devotions of the faithful. There are hymns in it, which were sung by the saints under the Mosaic dispensation; and in the use of the Psalms particularly, the church of the New Testament is found in society with the church of the Old: for in these sacred compositions, not the emotions of David's heart only were vented, but much of the worship of God's ancient people did consist. It is not only in the church militant upon earth, that this service, in some of its parts, is used. We have borrowed from the church triumphant in heaven, their gratulatory anthem, and their perpetual hymn, and have reason to believe, that their voices are in concert with ours, when they sing the song of the redeemed. How sublime is this view of the communion and fellowship of the church, under the Mosaic and Christian dispensations, in different ages and in distant nations, on earth and in heaven, in the use of some part or other of that holy Liturgy, which it is our distinguishing felicity to have received from our fathers! Who would not wish, in the temple, to bear upon his lips those psalms and prayers in which 'the glorious company of the Apostles, the goodly fellowship of the Prophets, and the noble army of martyrs,' have uttered their devotions to God! How dead must he be to the finest associations which can affect the mind, who is not animated to a devout and fervent performance of his part of the service of the sanctuary, by the consideration, that upon this same censer, which the church holds out to him, incense hath been put by those hands which are now extended before the throne of the Al-

mighty: and that as its smoke ascended, those eyes were lifted up to heaven, which are now fixed upon the visible glory of God and the Lamb." Vol. I. pp. 138, 139.

The *sensible* are well combined with the *spiritual* properties of our Liturgy, and allusion is made to its *comprehensiveness*, to the rich mines from which its treasures have been collected, and to its arrangement. Its *variety* is also touched upon.

"In this view of it, our Liturgy is as a well furnished garden: in which are shades of the deepest verdure, and flowers of the liveliest hue; waters flowing from perennial fountains to fertilize and delight, and seats, at which, at proper intervals, we may rest and be refreshed." Vol. I. p. 202.

But we must favour our readers with another long quotation in reference to these hallowed services, which will combine and embody many of the foregoing excellences.

"Interesting is the scene, when a congregation are assembled, as a people whom the Most High hath redeemed, to worship him in his holy temple. How solemn the moment, when they are about to present themselves before the Almighty! To collect their thoughts, and excite in them a due solemnity, the service opens with some passages of Scripture, peculiarly impressive. To these follows an address, in which the Minister, while he sets before them the great purposes of their assembling together, aims chiefly to excite in them humility, and confidence in 'Almighty God, their heavenly Father,' and invites them to accompany him, with their hearts and voices, to 'the throne of the heavenly grace.' After this decent preparation, they are ready to bow before his footstool. With what shall they begin? Angels, ye, first and last, utter only adorations! Spirits of the just made perfect, ye break forth, at every approach to your Creator, in acts of praise! But sinful men, should they not first propitiate their Maker, before they offer him any oblation? Accordingly, the first act of our devotion is the confession of our sins; a confession so comprehensive, that under some one or other of its general clauses every

fault, with which a man can charge himself, may be included; and so very affecting, that his heart must be dead to all religious emotions, who is not humbled by it before his God. To the pious penitent, who has made this confession, how joyous would it be, could he hear immediately from the throne of the Almighty, 'Thy sins be forgiven thee!' This he cannot hear, till Jesus shall personally present him to the Father. But, behold, for their comfort and encouragement, while they continue in the flesh, God 'hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins.' This declaration, therefore, the priest, rising from before the throne, makes to the people, directly after their confession. And of the comfort of it, every Christian who is conscious that he 'truly repents, and unfeignedly believes the Gospel,' should with faith avail himself, to the quieting of his conscience, and perfecting of his gratitude and joy. Being now reconciled to God, according to the promises declared to our race in Christ Jesus, we, as children adopted anew into his family, extend our affections, and lift our grateful eyes to him as 'our Father;' and address to him that summary of our homage and desires, in which he, who purchased our forgiveness, hath taught us to pray. Our spirits being relieved from the burthen of their fears, and revived by the tenor of this prayer, which his Son hath authorized us to address to our Maker; we rise upon our feet, and with hearts glowing with devotion, in a most ancient doxology, an animated hymn, and a portion of the sacred Psalms, ascribe everlasting glory to him, in language of inspiration celebrating his praise. This first part of the service, how beautiful it is! How proper the order; how natural and significant the transitions; how happy our minds when we sit down; how well prepared to listen to the instructions of God's holy word! A lesson is read from the Old Testament. At the close of it, we rise, and cherish the flame of our devotion by celebrating, in suitable hymns, his character, and works, and grace. There is then read a lesson from the New Testament, and by this arrangement, the Law and the Gospel, the Prophets and the Apostles, are brought, at a suitable time, to adorn and bless our service: and the important truth is

inculcated, that, throughout the Bible, there is but one scheme carried on, issuing in the redemption of the world through Jesus, the Son of God. To the lesson from the New Testament, there follow appropriate hymns, in which we express our adorations and joy. And then, having heard the Scriptures, we, in the presence of each other, of the world, and of God, with great propriety rehearse a summary of the truths, which have been received from revelation; by our Amen, declaring our assent to them, and our resolution to maintain them. Knowing in whom we may believe, and what are our interests, and for how great mercies we are indebted to the Most High; we, after a reciprocation of holy wishes between the priest and the people, venerable for the antiquity of its use, and for its Christian courteousness, prostrate ourselves again before the Almighty, and in a series of prayers engage in acts of supplication; in which spiritual blessings are magnified above temporal ones; the church is regarded more than the world; the less is sought after the greater: and sometimes, as in the Litany, which was originally a separate service, but now is incorporated into the Morning Prayer, there is a regular transition from invocation of mercy, to deprecation of evil; and from deprecation of evil, to supplication of favours: in all which, the concerns of the soul are remembered before those of the body; the concerns of the church before those of the world; the concerns of the world, and the powers whom God hath ordained to rule it, before those of individuals: and yet, there is not a thing, needful for the body, which is forgotten; nor an individual, who may not find a petition adapted to his own case. As we draw towards the close of this service, we are called upon to exalt our gratitude to the highest point of fervour; and to expand our charity to the utmost extent. In a prayer for all sorts and conditions of men, we, as we would ask an alms for the dumb beggar, supplicate appropriate mercies *for all our race.*—And in a general thanksgiving, which burns with the holiest and most ardent spirit of praise, we honour God for all his mercies to us, and to all men. An excellent summary, from the pen of the pious Chrysostom, of all for which the Christian can be solicitous, follows: and the benedictory prayer, which the spirit of inspiration hath hallowed,

closes the daily service." Vol. I. pp. 202—206.

After such a noble epitome of our services, we are prepared for an important observation which occurs in the course of this admirable and splendid sermon.

"It has been objected to the Liturgy, that it is too long. But when, with serious deliberation, we have considered the matter, we shall discover unexpected difficulty in selecting the parts with which we would most willingly dispense; and shall perceive, that no part can be removed from it, without impairing its strength, disturbing its proportions, and diminishing its fulness." Vol. I. p. 198.

We dare not trust ourselves with any further wanderings in this garden of sweets, this mine of choice gold: though we are sensible no single quotations can do justice to the beauty of the whole discourse. We must add, that here, as too frequently in other sermons, our fervent Bishop blemishes his finest statements with the intrusion of single unguarded expressions. Thus he somewhat rashly ventures the observation, that "no *sacrifice* more perfect in holiness hath been prepared to be offered to God in this world, since the fall of man, *except the sacrifice of his adorable Son.*" (p. 209.) What sacrifice can, in the proper sense of the expression, be compared, with any degree of propriety, to that one perfect and sufficient sacrifice, oblation, and satisfaction, which He made upon the cross for the sins of the whole world? Surely not the service of our Liturgy, however excellent.

Two discourses close this first head; the first a very neat and well conceived one upon PSALMODY; the other upon PUBLIC INSTRUCTION. Of the latter, truly we must say, "though last not least." Both are set forth with the energy of a man speaking with the most cordial and entire devotion to his subject. The following important statement, on the ends of preaching, ought not to be passed over by us.

"Preaching has a higher object than the gratification of your taste. There are assigned to it more glorious purposes than the mere entertainment of your minds. It is its office to proclaim to you the only living and true God, and to make you acquainted with his character and laws, that you may believe, and, believing, may govern your conduct as becometh the offspring of such a Being, the subjects of such a King. It is its office to raise before you the cross, to show you the sacrifice upon it, 'which taketh away the sins of the world,' and to entreat you to take of its blood, and sprinkle it upon all your raiment, that, when the destroying angel shall execute the vengeance of the Almighty upon a guilty world, it may be to you the token of everlasting preservation. It is its office, to open for you the oracles of truth; and thence to bring to you the true knowledge of the foundation and excellency of every virtue; the motive by which it should be consecrated, and the extent to which it should be carried; and thence, also, to bring the probe which shall convict your hearts of sin. It is its office, to go before you into the tomb, with the bright torch which it receives from revelation; to disperse the blackness of darkness which hangs over its entrance; to show you the place where Jesus lay; to wipe away the tears which are falling upon the mouldering relics; and, when the blood throbs at the heart, amidst the horrors of the scene, to restore it to its sober, equal flow, by reminding you, that Jesus is risen, and that this awful dominion, with its awful king, shall be finally overturned. It is its office, to draw aside the veil which conceals from view the eternal world; to show you hell, and all its torments, and beseech you to escape them; to show you heaven and all its glories, and entreat you to enter." Vol. I. pp. 226, 227.

The Bishop applies his remarks on Psalmody, first, to those who are singers; next, to those who are not. He shows himself to be felicitously gifted with the pleasing and often important faculty of being able "*nugis addere pondus.*" We earnestly long for some Episcopal Charge in our own country, of weight sufficient to soften or suppress the excessive dissonance of sackbut, horn, and serpent, which have

sometimes crashed upon our ears, instead of the soft, "significant, and delightful sounds," which the Bishop mentions, as "beautifying the services of God's temple." To talk of such things to us in England, at least in many parishes, is like talking of water to a parched traveller in an Arabian desert.

We proceed to the Second Part, or Series of Sermons, commencing with the twentieth and twenty-first, on Advent, and proceeding through the various sacred seasons of the church to the end of Sermon LIV.

After every abatement hitherto made on account of the unfinished state of these discourses, and the almost extemporaneous flow of thought and expression which they exhibit, and by consequence the frequent recurrence of a certain wildness and uncontrolledness of style which we have intimated not to be wholly abhorrent, in our notion, from American genius in its best state; we must still say, we look on this series, as a whole, with very high sentiments of satisfaction, and even admiration. The great mysteries of the Gospel involved in the Advent, Nativity, Circumcision, and other events of our holy Redeemer's life and death, are set forth in a manner calculated to exalt our thoughts upon these several subjects to no ordinary pitch. A strain of eloquence, a richness of imagery, a fulness, and we may say exuberance, of matter, in which rather the *modus* than the *copia* is wanting, clearly characterize the style of the preacher. Many discourses upon each several sacred occasion, seem rather to give fresh wings to his invention, than to weary and exhaust it. Sometimes longer on the wing, and sometimes for a shorter period, he seems neither cramped in his lesser flights, nor overlaboured in his larger; and though he has evidently thought much more intensely on some topics than upon others, he still seems to have carried to all the collected

powers of a strong mind, and to have shown an equal measure of ease in playing with his subject, and of force in grappling with it. We shall not be backward to offer any qualification we may deem expedient to these general and high commendations, as they may be called for by any particular extract; but we shall principally give such passages as we doubt not will rivet the attention of our readers by their force, win them by their beauties, and, we trust, warm and animate their piety by their fervour.

The two sermons on ADVENT state the ends and the evidences of our Saviour's mission. The evidences mentioned, are,—first, the general expectation of such a person; secondly, Christ's correspondence to that expectation, in his answering the wants of the Gentile world—in his fulfilling the predictions of the Jews—in the positive testimony, particularly of miracles, which he brought with him, and to which he himself appealed. The most remarkable point touched upon in these sermons, is the case of the Jews; in expounding which, Bishop Dehon gives his most clear verdict in favour of the interpretations of prophecy strongly offered and *acted upon* by the many pious, able, and disinterested benefactors of that despised but sacred nation at the present day. The Bishop evidences that his eye was fixed upon passing events, which, he says, show us

"the extension of Christ's kingdom, and the gathering to him of the people. To the occurrences in the East, one can hardly refrain from applying the prophetic words, 'I am sought of them that asked not after me; I am found of them that sought me not.'" Vol. I. p. 237.

And he adds,

"But though the wall of partition is broken down, God hath not cast away his people. The inscription on the cross, though Pilate meant not so, shall yet be fulfilled: 'THIS IS JESUS THE

KING OF THE JEWS.' 'He came' first 'to his own, and his own received him not,' and therefore are scattered among all the nations of the earth. Yet they shall return, and 'look on him whom they pierced;' and 'every tongue shall confess that he is Lord, to the glory of God the Father.'" Vol. I. p. 238.

We regret not presenting a much longer passage on this latter subject; but we shall, perhaps, gratify curiosity by giving a different kind of quotation, for the purpose of comparing it with one which occurs to us from the writings of Bishop Horsley, as an illustration of the difference we have hinted at between the somewhat dishevelled genius of our American divine, and the finished style of a genuine English theologian.

"Thus, then, we arrange our ideas upon this point. The gracious promise to the first human pair, that 'the Seed of the woman should bruise the serpent's head,' was never wholly lost. In the heathen world, like the original sentiment of a God, it became faint, and was corrupted. But still a glimpse of it sometimes appeared, especially in the mind of the studious and virtuous sage. In the family of Abraham, it was kept alive. At intervals it was renewed and unfolded. When the Jews were separated from all other people, and formed into a nation under a Theocracy, the prophets of the Almighty repeated the promise, more and more explicitly; till, like the dawn, obscure at first, and opening gradually, it expanded into full light; and all observers saw, that in the east the sun should presently appear. There was a full expectation of a Personage great, and greatly to be honoured, when Christ was born; and John sent no unmeaning nor untimely question to him in the text, 'Art thou he that should come, or do we look for another?'" Vol. I. pp. 245, 246.

The passage from Bishop Horsley occurs in his Dissertation on the Prophecies of the Messiah dispersed among the heathen:—"In this Balaam set the sun of prophecy in the horizon of the Gentile world; and yet a total night came not. For some ages a twi-

light glimmered in the sky, which gradually decayed, and became almost insensible, but began to brighten again during the captivity of the Jews by the Babylonian monarchs; and, from that period, continued to gather strength, till, at length, the morning star took its station over the stable at Bethlehem. The Sun of Righteousness arose to set no more; and the light again was clear and universal."

We should regret to quit such pleasing ground, but for what ensues in the three next sermons to the twenty-fifth, on Christmas-day. Here we find the blessings of our Divine Redeemer's mission more fully developed; first, from John iii. 16; next, from Nehem. viii. 10; lastly, from Isa. xlv. 23. These discourses are of the most joyous and brilliant complexion. We might safely select, at a venture, any passage from them of a descriptive nature, and use it as illustrating the exuberant powers of a fervid imagination, conversant with scriptural language, and pursuing scriptural views of the stupendous nature, divine attributes, and boundless and unsearchable mercies of the Son of God. On the great points of the entire fall of man, and the total absence of all claim or recommendation to the favour of God, Bishop Dehon is particularly striking; as the following passage, amongst many others, will testify. It occurs in the first sermon, in proof "how God loved the world."

"You will observe, that the Son is said to be *given* unto us; which plainly indicates, that there was no claim in the receivers, neither obligation upon the giver. It is entirely to the free and disinterested compassion and goodness of God, that we are indebted for this great salvation. For, on the part of man, where was the least shadow of claim to this wonderful mercy? He had rebelled against his Creator. Under an easy and equitable law, he had forfeited his life. And who can limit the degree of sinfulness to which his depravity tends? Alas; it has been found sufficient to despise the humiliation, to which

his Saviour condescended for his ransom; to dash back the cup of mercy upon his Maker, and prefer the servitude of iniquity. Had the Most High, then, left him to the fruit of his own devices; nay, had he erased him utterly from among his works, who could have laid any charge against the righteousness of God? And, on the part of the Deity, what constraint of wisdom or interest could have caused our preservation? All angels that fill heaven are his; and so, for aught we know, are the inhabitants of a thousand worlds. What are we, and what is our origin, that we should, by our being, add any thing to his glory; or by our service, to his happiness! 'He speaks, and it is done;' and were we removed for ever from the creation we have blemished, in the place we occupy, beings of surpassing innocence would, at his fiat, appear. Nay, from everlasting to everlasting, without aid or benefit from any of his creatures, he hath, in himself, the utmost plenitude of glory and bliss. Nothing, therefore, but that benevolence which induced him, for the communication of happiness, to give existence to the creatures; nothing but that ineffable love, which makes him the fit object of the entire affection of every intelligent being, could have actuated him to resign the beloved Son of his bosom, for the recovery of our ruined race! He saw the unhappy condition into which his erring children had brought themselves by transgression; he saw and pitied them. He desired to rescue them from impending destruction. His own Son he would give to make atonement for their guilt, by the sacrifice of himself; his own Spirit he would give, to renew them in righteousness; his own nature he would permit to be united with theirs, that the dignity they had lost might be restored, and man be begotten again to the love of his Maker! In this way, he would commend both his justice and his mercy, to all the subjects of his government; and a beloved part of his family be brought back from the paths of perdition, to the enjoyment of that happiness for which he created them. In the moment, therefore, in which he passed upon man the doom, which immutable truth required, he consoled the hopeless offenders with the promise of a deliverer. And when the fulness of time was come, the period which his wisdom had chosen, he sent forth his Son to appear in the flesh, and

fulfil his gracious pleasure. It is difficult to conceive in what way God's love to the world could have been so strongly manifested. What could he have given us that was dearer to himself; what could he have given us of which we were more unworthy; what could he have given us that would be to us a source of such felicity? 'Made of God unto us wisdom, and righteousness, and sanctification, and redemption;' he is both the pledge and security to us, sinful beings, of the remission of sins and eternal life. But we strive in vain to rise to a full apprehension of the greatness of this mercy. We may perceive the benefit; we may rejoice in the bliss; but we must say, with the great Apostle of the Gentiles, that the love which produced it 'passeth knowledge.' Vol. I. pp. 262—264.

Amongst the causes of joy intimated under the sacred text, in which we are enjoined "not to be sorry, for the joy of the Lord is our strength," we find the following characteristic effort of our preacher's pathetic, as well as ardent, imagination.

"By the coming of the Redeemer, that dominion of death is destroyed, which kept the living in terror, and seemed to threaten to hold the dead in eternal bondage. Anxiously had nature looked into the tomb. With a heart overcharged with emotions, she endeavoured to look beyond it. But all she could with certainty discover was mouldering relics of what man had been. Amidst these she stood, listening in anxious awe, if from unseen forms any sound might be heard of departed beings, still in existence. But there seemed none to answer, neither any that regarded. Hope whispered to her, Listen more intensely, for that the spirits which had animated these relics yet did live. Again she paused; again she called; again she hearkened; but all was solemn stillness. She turned from the tomb, clinging to the consideration, that no voice had been heard unfavourable to her wishes. She looked back upon it, yet longing after immortality; but it was 'a land of darkness as darkness itself; and where the light was as darkness.' But before the power of Immanuel this kingdom fell. He 'overcame the sharpness of

death, and opened the kingdom of heaven to all believers.' Through his most blessed Gospel, we have the comfortable assurance from him who holds the keys of life and death, that when the waves of this troublesome world have subsided, we shall find a haven where there shall be no more storms, nor fears, nor death, and the tears shall be wiped from all faces. 'Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their life-time subject to bondage.'" Vol. I. pp. 270, 271.

In the former page we had been reminded by the Bishop, that through Christ,

"We are assured of a righteousness, which shall supply our deficiencies, through which our sincerity shall be accepted instead of that innocence we have lost; and our imperfect obedience, for that perfection to which we are unable to attain. We no longer are left to err in vision, and to stumble in judgment."

On this statement we submit how far our excellent bishop may not in some measure himself have "stumbled in judgment," when he makes our Saviour's righteousness a mere supply for *deficiencies* to those whom he so repeatedly shows to have no claim whatever on the favour of God, but that righteousness. We also entirely question the acceptance of *sincerity* instead of *innocence*; believing assuredly, that, in the place of our own innocence, no worthy substitute can be found but the perfect innocence of the all-spotless Lamb of God; and, for the perfection to which we are unable to attain, no obedience, we believe, will ever suffice, but the obedience, ever perfect, of Him who, "being made perfect, became the Author of eternal salvation to all them that obey him." In short, these expressions, considered by themselves, we should regard as fundamentally unsound; though, we question not, used often, as now, with a very sincere and inno-

CHRIST. OBSERV. No. 246.

cent intention.* They have two of the very worst effects when made, as they are, the system of some theologians. They insinuate some claim of our own on the favour of God, in conjunction with that exclusive claim to be urged through the righteousness of Jesus Christ; and they wofully mislead the practical Christian into a tendency, ever too easy, not to *aim* at the original and proper purity and perfection of his nature; contrary to the declaration of our good bishop, in the very sentence preceding the above quotation, where he appeals to "the help of God's Spirit, for assisting the feebleness of nature, in recovering its *pristine excellence and beauty*." We make these observations, not for the purpose of lowering the credit of our departed and truly pious instructor in the faith of Christ, from whom we should have expected the fullest acquiescence in our stricture, but for the benefit of the living, and to make our views stand perfectly clear in our attempt to do full justice to the work before us. It is not easy to stop to weigh the propriety of a passing expression when we are summoned to far other raptures than those of chilling criticism; when the angels are described ushering in the day of the nativity, and their songs are,

* We perceive that the epithet "imperfect," in the last extract, is of British manufacture, not being to be found in the American edition. Not having remarked the interpolation till this sheet was passing through the press, we have not time to compare the two editions, in order to discover what *other* alterations the English editor may have introduced into Bishop Dehon's text; but we are always very jealous of such unacknowledged alterations, and particularly after some well remembered specimens in the publications of the venerable Society of which Dr. Gaskin is the Secretary. In the instance before us, the alteration proves that Dr. Gaskin felt the inaccuracy which we have ourselves adverted to; but we do not think that even his qualifying epithet obviates it.

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"wrought up to rapture by the view of our bliss; and the skies are rent by them with affectionate gratulations. Indeed, on this day, 'mercy and truth are met together,' the Law and the Prophets present themselves, Saints and Angels are assembled, God and Man are united, to manifest, proclaim, and extol the wonderful goodness of the Creator, and the singular honour and happiness of his human creatures. And who, amidst the grandeur and the transport of the scene, can avoid partaking of the general glow? Who among the sinful offspring of Adam, has not cause to leap as an hart, at the tidings of redemption; especially when assured, that his Redeemer is mighty, even the Holy One; and his Intercessor, the beloved Son, in whom the Father is ever 'well pleased?'" Vol. I. p. 285.

We pass over a short but edifying sermon, the twenty-fifth, on the Circumcision, to arrive at the two next, on New-Year's Day: the first teaching us, from Ephes. v. 16, to "redeem the time;" the second applying the parable of the fig-tree cumbering the ground, from Luke xiii. 7. 8. There are, indeed, in these sermons, as in some of their predecessors, no very striking beauties to redeem them from other imperfections, in style and arrangement, which these volumes often exhibit.

In the first sermon, after speaking of the impossibility of recalling the moments which, once gone, are gone for ever, "until we find them in the eternity of God, at the day of judgment," testifying for or against us, the Bishop hints, more than once, at a very questionable mode of *atoning* for their loss, and so recalling them. "We may, by increased fidelity, make some *atone-ment* to our Creator for past prodigality, and some return for his mercy in still prolonging our being." p. 300.

And again, he speaks of what "should make us tremblingly solicitous to regain what we have lost, and *atone* for what we have *abused*." p. 303.

But having before protested against these occasional expres-

sions, for which, amidst so much excellence, it is rather difficult to account, we shall proceed, without further animadversion, to the three sermons on the Epiphany. The first of these, from Isa. lx. 8. enters at large upon the dealings of Divine Providence, with the Gentiles coming to the light of the Gospel, and the Jews rejecting it in wilful blindness. The next, from Matt. ii. 9—11. delineates more fully the character and conduct of the wise men coming from the East to Jerusalem. The third, from John viii. 12, demonstrates the blessings of Him who said, "I am the light of the world;" more especially, in contrast with the situation of mankind before his rising,—their deplorable ignorance and wretchedness,—and the world, as to its religion, morals, and expectations, overcast with clouds, and filled with blindness and debasement. At the approach of the Divine purposes, it is true, "Prophets, like the planets of night, while yet the sun was unseen, glowed with his beams, and, in harmonious concert, proclaimed the certainty of his existence, and instructed the devout to be waiting for his appearance." p. 343. Opportunities had before been offered for the acquisition of saving knowledge.

"The wanderings of the Patriarchs, in the first ages, carried a knowledge of the true God among the Canaanites, the Egyptians, the inhabitants of Mesopotamia, and many countries of the East. The captivities of the Jews, under the Mosaic dispensation, brought the Divine name and character among the Assyrians, the Medes and Persians, and many polished neighbouring nations. The dispersion of the tribes, and, indeed, the commercial intercourse of the Hebrews with other nations, must have introduced the mention of the true God among the inhabitants of Europe and Asia, and of all places whither they went. The prevalence of circumcision among some heathen nations, and many parts of the mythology of others, are, to this day, vestiges, defaced vestiges, of the course of truth; monuments of opportunities afforded all men to become

acquainted with the true theology." Vol. I. pp. 319, 320.

And the Bishop gives it as his opinion, that

"The Holy Ghost did frequently strive in the hearts of the heathen. This blessed Spirit, which the mediation of the Son hath purchased for the children of men, lifts his 'still small voice' in the bosom of every man. Whatever attainments in true wisdom or virtue we find in the heathen world, all was the fruit of the assistance of that blessed Spirit by which we are sanctified. His motions enabled them to show 'the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing, one another.' And had they yielded to his gracious influences, he would, no doubt, have led them to God and virtue. But they preferred their carnal inclinations and depraved lusts. They resisted and quenched the Spirit. And God, surely, was not obliged, in justice, to preserve them supernaturally from the consequences of their wickedness. No creature can claim any thing of him as a right; much less sinners the interference of his mercy." Vol. I. p. 319.

The preacher here clearly places an important inquiry on its right basis. He speaks nothing of the powers of unassisted reason; nor of that still remaining and only half-extinguished light of nature, in which some modern Pelagians are so prompt to discover, or rather to fancy, the dignity of fallen man. Whatever of good was found amid the dreary waste of human depravity, that he carries up to the secret but sanctifying influence of God's Holy Spirit: whatever of evil, to the voluntary departure of man's depraved will from the guidance and governance of God. The extent of the evil we know nowhere drawn out in more just or glowing descriptions than those of our American instructor; and we seem as if irresistibly borne away, by his fervent and grateful acknowledgments of our own Gospel light, to the duty he so appropriately recommends.

"Let me entreat you, to look upon

the multitude of heathens, upon whom the light of the Gospel hath not shined. While their dark, degraded, dismal condition excites your gratitude for your Christian felicities, let it prompt you, if you have means or opportunities, faithfully to use them for extending to the benighted heathen the instructions and hopes in which you are happy. Means and opportunities, have you none? Yes. You may give them your prayers. And what Christian will neglect to do this, when he considers, that peace cannot be among men, till it is shed upon them by the Redeemer; and that 'Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'

"Which brings me, in the last place, to observe, that upon God's ancient people, our elder brethren, we should bestow the look and the wishes of an holy and anxious regard. 'If the fall of them have been the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?' They are kept, yet, to acknowledge the Messiah, whom they have rejected. They are reserved to be the crown of our Lord's rejoicing, the consummating triumph of his word and power. He came to our earth to be not only 'the light which should lighten the Gentiles,' but also 'the glory of God's people Israel.' Let us then, as our church teaches us, offer our prayers for 'all Jews,' as well as 'Turks, Infidels, and Heretics;' that God would 'take from them all ignorance, hardness of heart, and contempt of his word; and so fetch them home to his flock, that they may be saved among the remnant of the true Israelites; and made one fold, under one Shepherd, Jesus Christ, our Lord.'" Vol. I. pp. 336, 337.

The many animated appeals of the latter kind, and the deep interest and profound views with which Bishop Dehon seems to consider the case of God's ancient people the Jews, cannot fail, we trust, of stimulating many of his readers to join in the pious efforts now making, with abundant promise, for their spiritual benefit. Never was the boasted charity of the Christian world, and even its prophetic sagacity, more strangely deficient in its proper fruits than in this case: and even the present age is not wanting

in those who spiritually say to that unhappy race, "Depart in peace; be ye warmed and filled;" whilst they contribute nothing themselves, and even think scorn of any undertakings that are contributing to "give them such things as they have need of."

We are unable to quote, as we had wished, a strong practical appeal to Christians of the present day, gathered from the example of the bold and disinterested sages of the East. Perhaps, however, here, as elsewhere, our divine shows a preference for the contemplative topics presented by Christianity. These seem ever to inspire him with fresh matter,—“thoughts that glow, and words that burn,”—almost as if at times forgetful of some who require to be led step by step, and who would wish to appropriate to themselves from the blazing Sun which he ever presents for their contemplation, a single ray to guide them through the intricate windings of human duty, or over the dangerous quicksands of worldly temptation. And this has struck us with some force in the following series, stretching for five sermons to the thirty-fifth inclusive, on the Temptation.

In this interesting assortment, the preacher has before him the fullest possible range of practical topics;—adverting, in the first, to the ends for which our Blessed Saviour was tempted; in the second, enlarging on his remarkable and mysterious fast; and, in the third, fourth, and fifth, considering respectively the three special temptations recorded in the passage of St. Matthew, chapter iv., which furnish texts for the whole series. In the first of these, the ground is particularly well taken; and giving, as it does, the reasons for our Saviour's temptation,—that he might be shown to be without sin—that he should triumph over the prince of darkness—that he should be to his brethren a full and perfect example—that, as our High Priest and Judge, he should feel

with us, and *make that tender allowance for our frailty which the best men need*,—it is obvious it might have embraced on all these points, a high strain of discriminative practical remark. The degree in which temptation may act without guilt incurred—the degree in which we share, or ought as Christians to share, the triumph of our Saviour over temptation—how far he becomes by his humanity an example to us—and, above all, that most important inquiry to what extent, or in what sense, *allowance is made for the frailty even of the best of men* by a compassionate Redeemer, would have been points most worthy the acute and masterly handling of Bishop Dehon. And much might have been expected from a preacher who could discriminate as follows on the subject of one of our Lord's temptations.

“He had just withstood the most powerful solicitations to distrust: while full of confidence in the truth and good providence of God, the tempter hopes to seduce him into presumption. The Most High is able to preserve thee: he has promised to do it: ‘cast thyself down.’ But the Author of our religion was too calm and considerate to vibrate to extremes. The velocity with which he avoided evil, was under his own control. He knew the narrow line where virtue borders upon vice. It was a vain expectation, that he would not distinguish between faith and vanity, between trust and presumption. His regard for the Scriptures undiminished by the abuse of them, he recurs again to the treasures of truth, for a weapon of defence; he finds it in the reproof of Moses to those who, in the wilderness, demanded miraculous tokens that Jehovah was with them; and he, at once, repels the subtle deceiver with, ‘It is written, Thou shalt not tempt the Lord thy God.’”
Vol. I. p. 332.

Perhaps to *some* other observations in these sermons, the author's own remark might be applied: “It is of less consequence to know in what way the Saviour was conveyed to the battlement of the temple, than how he converted his situation into a place of triumph.”

The following sermon, the thirty-sixth, on Repentance, equally belonging to the season of humiliation, confirms and illustrates all our wishes with respect to the exercise of Bishop Dehon's practical powers. It is in truth a very delightful and most edifying effusion: delineating strongly the ground and occasion which all have to practise repentance, in the certainty of their sinfulness; and the great inducement to repentance in the certainty of its efficacy; from 1 John i. 8, 9. Much, we doubt not, will be augured from the following distinctions respecting this great Christian duty.

"To distinguish it from the compunction of the devils—for they, in their chains and torments, regret their iniquities—it must proceed more from a love than a fear of God: it must be less a sorrow that we are endangered, than that our Creator, Redeemer and Sanctifier, has been offended. To distinguish it from the remorse of Judas—for he is said to have repented—it must be mixed with confidence in the mercy of the Being to whom the confession is made; the awe must be pious, and not selfish; the fear filial, and not base, which the conviction produces. Indeed, it springs from faith. It is nursed by hope. And when it speaks, it speaks with the feelings of a child to the ear of a father. Christian repentance is sorrowful, but not distracted. It is not more a turning from the wrath of God, than a turning to his love. The companion whom it seeketh is, moreover, Charity." Vol. I. p. 398.

An appeal in proof of our sinfulness is most forcibly made to our own self-observation and experience. The morality of Jesus Christ is strongly delineated as rendering the law of God more strict, more spiritual, more complete; and therefore the situation of every transgressor is more awfully perilous. Repentance itself is placed on its proper basis, as not able to mend the broken law of God; or to found any claim to favour or reward. Yet, as the preacher continues,

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

What! is God in justice bound to receive us, when we return to him? Is the Most High *obligated* to forgive us, when we truly repent? Herein is disclosed the wonderful mystery of his mercy. He hath bound and *obligated* himself. Foreseeing the condition into which we should fall, our merciful Father provided a way in which the requirements of his justice might be satisfied, and yet sinners be forgiven; in which 'he might be just, and yet the justifier of those who believe in Jesus.' He gave his Son, who, 'by his one oblation of himself, once offered, hath made upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.' When, therefore, the penitent believer returns to God, he finds that the penalty which was his due his Saviour hath sustained; that the debt which was charged against him, his Divine Surety hath paid. And the just God, he is confidently assured, will not twice exact that which his love doth but once require. The everlasting Father, moreover, hath promised to the Son, as the reward of his obedience and sufferings, that 'he should see of the travail of his soul;' and, also, to all those 'who truly repent, and unfeignedly believe his Gospel,' the pardon and remission of all their sins. And he 'is not a man that he should lie, nor the son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' Vol. I. p. 403.

The Bishop, in illustrating the certain efficacy of repentance, falls into the erroneous method of expression which we have before alluded to, when he says, that "it was *for* his repentance David was forgiven." (p. 404.) Our Article more correctly says: "We are accounted righteous before God, only *for* the merit of our Lord and Saviour Jesus Christ, by faith, and not *for* our own works or deservings."

Instead of proceeding at length, as we could have wished, with our author to the consideration of the events of Passion-Week, Good-Friday, Easter-Day, Ascension-Day, and Whitsunday, and the doctrine taught us on Trinity-Sunday, we must, for want rather of space than of inclination, abridge our obser-

vations and extracts. On the Passion-week, in two sermons, he improves, "the time to mourn," and remarks :

"We are entering upon scenes, by which the heavens and earth are affected; upon scenes, filled with pathos, and surprising providence; upon scenes, which involve the eternal destinies of man. All is great; all is amazing; all is mournful, in this week of the Saviour's Passion." Vol. I. p. 418.

The introduction to the three succeeding sermons, on Good-Friday, is truly sublime.

"Here is no glorious light from heaven, as on the morning of the Nativity; but the sun withdraws his shining, and the heavens are shrouded in gloom. Here are no multitudes of the heavenly hosts, uttering their joyful acclamations; but, in the darkness of the skies, imagination pictures angels and archangels hovering in amazement over their suffering Lord, and all the hosts of the Almighty meditating, in mute astonishment, the issue of the stupendous event. Here is no peaceful scene; no pulse of joy shot through the bosom of nature at the descent of her God; no shepherd returning with joy, nor wise men approaching with gifts; but horror reigns! The earth quakes; rocks are rent; the dead are moved; a wonder-struck multitude, who had gone out as to a common spectacle, are returning, smiting their breasts." Vol. I. pp. 429, 430.

The following quotation is correct, eloquent, and solemn.

"There are ever men, to whom all the ways of heaven are grievous; whom nothing pleases but the vain offspring of their own proud minds. To these, it is to be expected, 'the cross of Christ' will yet be 'foolishness.' From the doctrine of their depravity; from the mysterious nature of Christ; and from their own views of the character of the Deity, they will attempt to raise a scorn upon the sufferings of the Redeemer, for our salvation. But shall our faith, which rests upon the fullest evidences of the truth of the Gospel, be shaken by the cavils of speculative men? Shall we, who have found, in the doctrines of Christ, that rest for our spirits which they need, quit it because it presents to us wonders which surpass our comprehension. There is, indeed, something in our redemption through the blood of Christ,

which fills us with amazement. The Apostle styles it, the 'mystery' of the cross. And what is not mysterious with which we are acquainted? Can we more clearly discern the wisdom of the arrangements for our present subsistence; or the mercy of the Deity in the miseries with which the earth is filled? Badly, then, must it become us to doubt the expediency of the means which the Most High hath chosen for our salvation. Whether any other way might have been devised for man's deliverance; why the expiatory sacrifice was deferred to so late a period; whether the sufferings of the Saviour might not have been dispensed with, or diminished, it is not our business to inquire. It is enough for us to know, that some things which God had before showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Consider, then, ye doubtful, the evidences which encompass you; that 'we are born in sin, and are the children of wrath.' Reflect how imperfect, with all your efforts and attainments, is the purity and virtue of your character. Contemplate yourselves as going into the presence of the infinitely holy and awfully just God, and ask yourselves, if you have not need of a Mediator with him; of something more than your own merits to propitiate his favour. But turn from the Son, whom he hath set forth as your Redeemer, and to whom else will you go? Will you make atonement for your own transgressions? Ah! wherewith will you make it? Look back and see, every where, the indications which man has given of his sense of the need of an expiation of his guilt. See, in a thousand libations and the ten thousand sacrifices, with which he hath sought to propitiate his God, his want of something more than his own virtue to commend him to his Maker; his want of something more than his sorrow, to turn away the wrath of the Most High. Rejoice, then, that God hath condescended to provide for the world, a sacrifice, which would be acceptable in his sight; whose blood would be of sufficient value and efficacy to take away sin. Under your consciousness of the wounds of the serpent, for the healing of which, Jesus, by Divine appointment, is lifted up upon the cross: 'Look to him and be ye saved, all the ends of the earth.'" Vol. I. pp. 453—455.

Passing on to the second volume, which opens with four sermons on EASTER-DAY, we find the same animated flow, and vivid

strength of conception, in treating, 1st, from Luke xxiv. 5, 6, the *consolations* and joys resulting from the resurrection of Jesus Christ; 2d, from Psa. cxviii. 24, the *evidence* to our religion, resulting from it; 3d, and very ably and methodically, from Acts iv. 33, the *power* of the testimony given by the Apostles to the resurrection; 4th, from 1 Thess. iv. 14, the *certainty* of our resurrection, deducible from that of Jesus Christ. The latter thus opens from the text, "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him."—

"And do we not believe it? 'Who is this that cometh from' the tomb, 'with died garments' from the bed of death? 'This that is glorious in his apparel, travelling in the greatness of his strength?' Is it not He whom we lately attended to the crucifixion, and left fast bound in the fetters of death? Is it not the resurrection of Jesus which, this day, fills our bosoms with unusual joy; and does not the declaration of the event which we have heard, call it up to our remembrance, free from doubt? Yes. If our service this day, and the service of the whole Christian Church, be not all a mockery; if the testimony of witnesses, competent in number and character, to establish a fact, which fact they attested with their blood, may not be set aside by mere suppositions and sophisms; if we have not seen such a success of imposture, as is contrary to all the past experience of mankind; if all rules of evidence, and all grounds of belief, be not altogether arbitrary, and if the Almighty Governor of the world has not poured down his blessing upon the work of a blasphemous deceiver, Jesus Christ, who died upon the cross, according to the Scriptures, rose from the dead." Vol. II. pp. 12, 13.

Of the third sermon of this compartment, we could present no adequate conception but by giving the whole, which we think a most consummate display of reasoning and appeal, on the nature of the testimony given by the Apostles to the resurrection. From the second, we think our readers will thank us for the following extract:

"The worth of the resurrection as an evidence of our religion, will appear still greater, if we consider it, as capable of removing the principal reluctances which the proud mind of man may feel, at embracing the Christian faith. The doctrine of Christ crucified, is the doctrine which unbelievers find it most difficult to receive. No one can deny, that human nature is prone to vice, and that vice is intrinsically odious. It is seen and felt every where. No one can doubt the need which mankind have of an instructor. It has been acknowledged in all ages. No one can question the possibility of another state, and immortal life. Of these, the soul has a strong presage, and ardent desire. No one can disregard a proffer of pardon from his Creator, and overtures of his mercy and favour. It is what man has every where sought with trembling hope and soothing devices. But there is something in the Almighty's laying such sufferings upon an innocent being; something in the Son of God's enduring all the abasements of humanity, and expiring in agonies upon a cross, at which infidel reason revolts. It 'is a hard saying; they cannot hear it.' This, however, is an uncandid way of judging of Christianity. It is to condemn a system, upon a view only of one of its parts. To fix our thoughts upon the crucifixion, and disbelieve, without connecting it with the resurrection, is, surely, an unfair examination of the Gospel. Would it be right, from a contemplation of the earth when the shades of night are spread over it, to pronounce the world dark and gloomy, without continuing our contemplation to the effulgent glory which is diffused by the rising of the sun? Every objection to the cross vanishes before the grandeur and felicity of the resurrection. The Son of God appears no longer abased; his humiliations no longer severe or useless; the exactions of the Almighty from him, no longer incompatible with the most affectionate goodness, when we consider Christ Jesus, for the sufferings of death, thus 'crowned with glory and worship.' The Jews, not regarding the satisfactory testimony which the Lord had promised, exclaimed, while he hung upon the tree, 'If thou be the Son of God, come down from the cross, and we will believe.' Had their obstinacy permitted them to have gone with the wonder-struck watch to his tomb, they would have found even stronger demonstration than that which

they demanded. But their eyes were blinded, that they should not see. God grant that the film may soon be removed from their sight; and they enabled to confess, in the risen Saviour, a greater and more glorious Messiah than they have idly expected! But more deplorable blindness has existed in the Christian world. The deluded Paine, from whom thousands have received a cup of poison, deadly as the most depraved nature could compose, has, with insolent infidelity, averred, that the story of the crucifixion is too cruel and ridiculous to be told by Christians to their children! Had he humbly contemplated it, in its connexion with the event, which millions of the best of his race are to-day commemorating, he might have thought it a story so full of compassion, wisdom, and sublimity, that angels might ponder it with admiration. He is passed to the place of his account; and far be it from us, my friends, to load his followers with epithets of opprobrium and malevolence. Would to Heaven, they might be led from the cross to the sepulchre of our Lord! and, beholding the seeming contemptibleness of the former, lost in the majesty of the latter, there render homage to Him, 'unto whom every knee shall' be compelled to 'bow,' and whom 'every tongue shall' one day 'confess to be Lord, to the glory of God the Father.' The triumph of Christ over the awful monarch whose sceptre had for ages dealt destruction through the world, is sufficient to satisfy the doubts, and remove the reluctance of every mind. When, by means of death, he overcomes death, and 'destroys him who had the power of death, that is the devil;' this fruit of the crucifixion commends it as the wisdom of God. The despised 'Nazarene,' the humiliated victim, is here 'declared the Son of God with power.' Amidst the glorious lustre of the resurrection, the cross no longer appears either 'a stumbling block,' or 'foolishness.'" Vol. II. pp. 12, 13.

From the following sermon for the Sunday after Easter, on "Ye are complete in him," rendered doubly interesting by the text being the last he ever handled,* we

* "In his sermons he constantly presented to his hearers 'Jesus Christ, and him crucified.' His first sermon was from the text, 'I am not ashamed of the Gospel of Christ,' and his last from

must treat our readers with the following passage:

"As the resources of Jews and Greeks furnish not the means of atonement and peace, how great is the Christian's happiness in having received, from his Maker's bounty, the full price of redemption. His 'beloved Son' hath offered, 'in his own body upon the tree,' a sufficient propitiation for the sins of the world; and with the blood of the sacrifice, is passed into the 'heavens,' there 'to appear' for ever 'in the presence of God for us.' Ye holy and humble men, who are overwhelmed with the contemplation of the majesty and holiness of Jehovah, behold, between him and you, a mighty Mediator, in whom God is reconciled unto you, and for whose sake ye are honourable and precious in his sight. Ye penitent offenders, who are heavy laden with the consciousness of your sins, behold, in the blood of Christ, a fountain set open by the Almighty, in which you may wash and be clean. Washed in this purifying stream, 'though your sins be as scarlet, they shall be like wool; though they be red like crimson, they shall be white as snow.' A persecuting Paul, and an inconstant Peter, a sinful Magdalen, and a crucified thief, have found it sufficient to take away the stains of their guilt; and whenever it is resorted to, with penitence and faith, the Everlasting Father hath declared, that it shall 'cleanse from all sin.' Faithful members of the church, who, with all your faith and perseverance, are conscious of the smallness of your attainments; and when ye contemplate the joys, and honours, and riches of heaven, are ready to ask, with exceeding meekness, shall all this glory be given unto us? Look at your Redeemer: 'Ye are complete in him who is the Head.' As members of his body, ye not only have fellowship in his sufferings, but, also,

these words, 'We are complete in him.'" To which it is added, "He loved to dwell on the nature of the ordinances, on the characters of the saints commemorated by the church, and on the excellence of the Liturgy, so as to induce his people to value prayer, and the reading of the Scriptures more, and sermons-less. He thought that the best preaching was that of inspired men, and of our Lord himself, contained in the lessons read in the daily service."—Funeral discourse, Vol. II. p. 477.

participation in his resurrection. He is your life. And, for his sake, ye are dear unto the Father. 'When He, who is your life, shall appear,' of that glory, with which the Head is encompassed, shall all the members of the body share. Be not dismayed, then; 'ye are complete in him.'" Vol. II. pp. 43, 44.

In the two following sermons on the ASCENSION, from Heb. ix. 24. and ii. 9. respectively, the Bishop well carries on to completion the noble edifice of doctrine he had before constructed.

"Here let us pause," he exclaims in the second sermon, "and reflect; what glory to the fallen nature of man, that the Eternal Son should assume it, even to dwell in it on earth, and say of its humble offspring, 'My brethren are these!' How immeasurably great, then, its honour and advancement, when he is exalted in it to the right hand of the Father; 'angels, authorities, and powers, being made subject unto him!' Where are, now, the pitiful objections to the humiliation of the manger, and severity of the cross? Where is, now, the despised Nazarene, the scorned Teacher of strange doctrines, the unresisting Victim of malice and death? The ascension of Christ vindicates, perfects, crowns the Christian scheme: it is the top-stone which gives firmness and grandeur to the fabric, and displays the proportionate beauty of all its parts. The railings at the incarnation, and objections to the crucifixion, vanish: all is consistent, grand, and worthy of the Author. God is just, and humanity made happy, while we see Jesus, 'who was made a little lower than the angels, for the suffering of death, crowned with glory and honour.'" Vol. II. p. 57.

The first of these two sermons excellently compares the entrance of the Jewish high priest into the holy of holies, with that of Jesus into heaven itself; in the course of which parallel it is remarked,

"It belonged, exclusively, to the priests, under the Mosaic dispensation, to bless the people in behalf of God. And, doubtless, on the great day of atonement, they received joyfully that blessing, which, we may reasonably suppose, the high priest brought from the holy of holies, after he had made

CHRIST. OBSERV. No. 246.

expiation for their transgressions. In like manner, our High Priest hath received of the Father all gifts and blessings for his church. With the voice of his ministers, he dispenses to the penitent assurances of the pardon of their sins. Visibly, with a rushing mighty sound at first,—and in 'a still small voice' in the bosom since,—the Comforter, his most precious gift, comes down; to send whom, 'it was expedient that he should go away.' Mansions in the Father's house are given him, which he is preparing for the eternal accommodation of his friends. And the blessings which this adorable Priest and King of the redeemed shall bring for them, when he 'shall come in like manner as he went into heaven,' are represented to our minds, in the holy Scriptures, by crowns of glory, palms of victory, and white robes of purity and peace." Vol. II. pp. 51, 52.

A well-known quotation in the second sermon, from Young's Night Thoughts, in confirmation of the mixture of strange extremes in our condition, beginning, "How poor, how rich," &c. may lead to a conjecture that the writings of this poet were a favourite study with our author, who seems to have possessed a kindred spirit. The exuberance of imagination in that poet, conversant with the loftiest of subjects, leaves an impression of grandeur and sublimity on the mind which is highly captivating, not to say seductive; seductive we mean, when, in a spirit of imitation, it leads a less exuberant imagination to tempt the bordering heights of bombast; and worse than seductive, should it ever satisfy an unsanctified heart with the comparatively cheap offering of gaudy acknowledgments, for the richer tribute of a subdued and surrendered soul. Perhaps it is against kindred dangers, that we should, without any imputation on the piety and purity of Bishop Dehon's elevated soul, be inclined to warn some of his admiring, and, it may be, enraptured readers.

The same richness of imagination and expression follows in the

next four sermons on WHITSUNDAY:—the first two from John iv. 14: the third from 1 Thess. v. 19: and the fourth from Acts ii. 33. In the third, the Bishop strenuously denies, as always, the doctrine of irresistible grace, and mentions various methods of quenching the Spirit. In the first, he as strongly maintains the necessity of Divine assistances for beginning or carrying forward the Christian life.

"Man is now, what he ever has been, since the fall, a feeble being; ignorant by nature of his God, and duty; living, daily, in trespasses and sins. While he remains unenlightened by the communications from on high, darkness encompasses his mind. When this darkness is dispersed, and the points of true excellence are clearly revealed, to raise himself to them by his own strength, is not in his power. It is with anguish and humiliation that, in proof of this, I point you to the heathen sage; perceiving, admiring, celebrating the virtues which in the practice of life he abandons. It is with fear and trembling, that, for the same purpose, I point you to the arduous struggles, and the many defeats, by which the Christian, in endeavouring to maintain his heavenly course, is taught his dependence upon some superior strength. Man's moral powers are so weakened by corruption; his affections are so prone to evil; the holds which temptation has in him, are so numerous and so deep; his spiritual life is so far gone, that, in sacred language, he is represented, with awful emphasis, as dead while he liveth. And as soon may he raise himself from the iron slumbers of the tomb, to the life and glories of immortality, as rise, by his own strength, from the moral decay and corruption of his nature, to the purity, spirituality and holiness, of the new and eternal life." Vol. II. p. 69.

We should willingly transcribe a longer and most eloquent passage at the close of the same sermon, tracing the effects of the Divine Spirit on "the noble army of martyrs," and "the goodly fellowship of the prophets;" and then contrasting the consequences of his absence from the heart of the unbeliever, with his full, though ordinary, operation

in that of the sincere Christian. We must give only the conclusion.

"Approach the Christian in his final hour, and behold him, meeting death with such a holy and heavenly composure, as almost exhibits the saint 'made perfect' on this side heaven, and compels us to admire where we went to mourn. Is it in our feeble nature to rise to such majesty? Though reason may enable us to submit quietly to death, can she teach us to rejoice in it, to triumph over it with joy? Though nature may fill us with fear of God, and awful reverence, can she shed abroad such love of him in the heart? Though philosophy may teach us to be brave, disinterested, and generous, can she teach us to be humble? Can she enable us to be pure? No. 'In us, that is, in our flesh, dwelleth no good thing.' The Christian finds in himself a new and wonderful creation. He is conscious, it is something which he did not, by his own power alone, [his own power *alone*!] produce. There is divinity in it. In the calm hour of contemplation, he surveys the operation in his mind; and, wrapping himself in his mantle, like Elijah listening to the 'still small voice,' perceives that it is the Spirit of God." Vol. II. p. 75.

The worthy bishop, in his highest and warmest flights, does not forget his characteristic moderation of statement. But perhaps there are those who, going fully with him in denying irresistible grace, would yet have asserted far more unequivocally, on the other hand, the doctrine, that "we have *no* power of ourselves, by nature, to help ourselves."

It will be impossible for us, in our present exhausted state as to room, to give any adequate idea of what follows in the remainder of this volume, the consideration of the contents of which we regret to have been obliged to cut thus short. We must content ourselves with remarking, that the two closing sermons of our second series, which relate to THE TRINITY, maintain the high character of preceding compositions. The one admirably limits and expounds the duty of contending for the faith once

delivered to the saints : the other on the disputed text in St. John's Epistle, fully and strongly expounds the three points ;—

“ First, That the Godhead is one :

“ Secondly, That in this Unity of the Godhead, there is a Trinity of Persons ; and,

“ Thirdly, That the persons of the Trinity are co-equal and co-existent.”

Adding,

“ The illustration of these several points will be adduced, almost wholly, from Scripture ; for I aver, that such is this mystery, as to leave it altogether improbable, perhaps impossible, that it should have been devised by the human mind ; and that therefore we indulge our vanity, and our aversion to spiritual truth, when we look for the circumstances of it elsewhere than in the records of Divine revelation.” Vol. II. p. 116.

The *keenness* with which the argument is maintained may be conjectured from the following sentence.

“ The enemies of the Catholic faith evince, by their contradictions, its foundation in the Gospel ; for Sabellius and Socinus were so convinced of the Divinity of the Spirit, that they made him the same person with the Father ; and Arius and Macedonius were so satisfied with the distinction of the persons of the Three, that they considered the Word and Spirit as mere creatures.” Vol. II. p. 122.

The *spirit* in which it is maintained may equally be caught in the following paragraph.

“ But from ‘ the faith once delivered to the saints,’ there have been many departures. In the lapse of time since the coming of Christ, men have corrupted the truth, and multitudes are in the world, who hold not ‘ the form of sound words ;’ many of them, doubtless, through unavoidable ignorance, and involuntary error. With what spirit are they to be considered ? Are we to judge them severely, or to carry ourselves unkindly towards them ? Should we, if we could, let loose the ministers of persecution, or call ‘ down fire from heaven’ to destroy them ? Ah, no. The religion of the Prince of Peace refuses the aid

of passion and of force. It seeks not the salvation and happiness of men, in their misery and destruction. And they who, in any age, have had recourse to these means, what shall we say of them ? Alas, they have not known ‘ what manner of spirit they were of !’ That contention for ‘ the faith once delivered to the saints,’ which the Gospel requires of us, is not conducted acceptably to its Author, unless the law of kindness be upon our tongues, and the feelings of charity in our bosoms. But, while the true Christian shrinks from a persecuting, he shrinks also from a prevaricating spirit. Charity can never call him one way, while truth calls him another. Indeed, the highest charity he can confer on his fellow-men, is to use his exertions in preserving the Gospel among them in its original purity, and promoting its blessed influences upon their hearts and lives. He abides, therefore, with zeal, by the ancient and unchangeable doctrines and institutions of the church. He manfully avows his belief in them. He asserts with meekness, yet with firmness, their authority and importance. He concedes not, under a mistaken notion of liberality, any ground to error, nor abates any thing of the high claims of truth. Yet he wishes the salvation of all men ; and when he surveys the heresies and schisms which are in the world, his love for ‘ the faith once delivered to the saints,’ as well as his desire that all men may find the mercy of the Lord Jesus unto eternal life, prompts, in his devotions, the ardent prayer, that it would please God ‘ to bring into the way of truth, all such as have erred, and are deceived.’” Vol. II. pp. 109, 110.

We could wish that every sermon of modern days, which professes to “ contend earnestly for the faith once delivered to the saints,” either proceeded in the spirit, or ended with the recommendation, of “ ardent prayer” for those in error.

Of the third series of sermons, which occupies the remainder of the volume from Sermon LV. to Sermon XC. it is impossible for us to give even the outline or heads. Of nine sermons on characters, those on St. Paul and St. John may be noticed as deserving commendation ; the first

for force, the second for sweetness: that on Absalom is drawn with, perhaps, the highest felicity of general and close application. Of all, however, we must remark, in agreement with an opening observation, that we do not consider any high discriminative course of practical discussion to be the excellence of these compositions; a circumstance to which the full occupation of the Bishop's mind, added to the child-like simplicity of his heart, may have, in some measure, contributed. Self-examination, conducted in much solitary reflection, and under the pressure of a sturdy and sullen nature, is the parent of that close anatomy of the human heart, for which writers of other classes have been more distinguished, particularly some amongst the elder Puritans, both at home and abroad.

Of all the exquisite specimens of a playful imagination with which these volumes abound, no sermon contains a more interesting one than that, in this third series, on the MISERIES OF LIFE, from the words, "There was a garden, and in the garden a new sepulchre." The application of the text is, of course, wholly *apocryphal*. But who would, therefore, have chafed from these pages such an elegant and engaging use of it as the following?

"I invite you, then, to the 'sepulchre,' which is ever 'in the garden' of life, that you may, in the first place, perceive and remember, that it is there. Heedless are most men of death! The young, the gay, and the busy, with what light and careless feet do they move among the pleasures of the earth, regardless of the grave which is under them, and the dangers with which they are surrounded. How many stumble upon the 'sepulchre,' before they have discovered it in the path. Our eyes are willingly turned from it; for we have not learned to look upon it without pain. We plant a thousand objects, which hide it from our sight. We twine the flowers of hope, and we bend the vines of pleasure, to conceal it from our view.

It is 'in the garden,' but men perceive it not." Vol. II. p. 367.

Instead of taking a formal leave of these volumes, which seem to present us many of the fruits of paradise, and a garden of the richest scents and flavours, we would finish by reminding the reader that there is in this "garden" also "a sepulchre;" and that the termination of their contents, in the new edition, records, in a solemn and affecting Funeral Sermon, the early and lamented death of their author. May the sweet savour of his eminently pious and faithful example, long survive the period of its short-lived bloom! May the bishops and pastors of our church associate, with all the attractions of his zealous career, the warning administered by its early termination, for a similar and speedy exertion of their own opportunities and talents! May Christians of every degree remember, that the highest efforts of eloquence and feeling are nothing worth in themselves; and are useful only as they subserve the purpose of a true preparation for death and judgment! May they reflect how soon the departed preacher was called to realise in death, and prove in eternity, the verity of his own doctrines! And valuable beyond all price is the evidence which such a death-bed as our author's afforded to his principles, and which is described by his memorialist in the following terms, which shall close our article.

"His illness was too severe to admit of much conversation. But the greatest sufferings could not disturb the serenity of his mind. To his attendants he was uniformly kind. Having made a sudden exclamation, from pain, he immediately observed, 'Do not suppose that I murmur:' and, to calm the bosom of affection, he referred to that passage of Scripture: 'Be still, and know that I am God.' The 33d chapter of Job having been read to him, he remarked, 'I do not know whether (as there expressed) my flesh will ever again be fresher

than a child's; but this I know, I am just where I would be,—in the hands of God.' He declared that his trust in God had never been shaken; that he knew that he should carry to God at death much sinfulness, but 'That is covered;' he said a second time with emphasis, 'That is covered.' Adverting to his particular disease, he said, 'Why is it that the stranger is subject to this calamity from which the native is exempt, but that God hath set the one over against the other?' On his last day, he was asked what I have mentioned in the beginning of this discourse, and also, 'With what subject are your thoughts now employed?' and he replied, 'That I would endeavour to be a more perfect being.' But you do not depend on your own merits for salvation! 'Oh no! I rest

on the Saviour;' or words to that effect. He quoted from one of our collects, the words, 'increase and multiply upon us thy mercy;'—and thus commented: 'Increase—not only increase, but multiply.' His last quotation from Scripture was, 'God of Abraham, of Isaac, and of Jacob,' expressive, as I suppose, of his confidence in that Divine faithfulness, on which the patriarchs rested, and in the Divine mercy which is from generation to generation. As his end drew near, he was silent and still. His eyes looked lovelier, as if fixed on the angels ready to receive his spirit. His countenance had the expression of his happiest and most pious moments. It was turned from earth and friendship, unto heaven and God. 'Mark the upright, for the end of that man is peace.'" Vol. II. pp. 434, 435.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Curfew; or, the Grave of the last Saxon, a Poem; by the Rev. W. S. Bowles;—An Introduction to the Study of Fossils, by J. Parkinson;—Lectures to Young Gentlemen, on Education and the Duties of Life, by J. K. Kent.

In the press:—Concluding volume of Sir R. Porter's Travels;—History of Roman Literature, by Mr. Dunlop;—The River Derwent, by W. B. Clarke;—Euthanasia; or, the State of Man after Death; by the Rev. Dr. Booker.

Oxford.—The Chancellor's Prizes are adjudged as follows:—Latin Verse, "Alpes Annibale superatæ"—to Mr. F. Curzon, of Brasenose College.—English Essay, "On the Study of Moral Evidence"—to Mr. W. A. Shirley, of New College.—Latin Essay, "An, re vera, prævaluerit apud Euriditiores Antiquorum Polytheismus"—to Mr. J. B. Ottley, of Oriel College.—Sir Roger Newdigate's Prize: English Verse, "Palmyra"—to Mr. A. Barber, of Wadham College.—Convocation has voted £500 in aid of the fund for the relief of the distressed Irish.

Cambridge.—The Chancellor's gold medal, for the best English Poem by a resident undergraduate, is adjudged to

Mr. J. H. Bright, of St. John's College: subject, "Palmyra."—The Senate has voted £200 from the university chest towards the relief of the distress in Ireland; and £200 in aid of the subscription for establishing a Clerical Seminary at Lampeter, in the diocese of St. David's.

A document recently laid before Parliament, gives the number of newspapers stamped last year at twenty-four millions, about one third of which were provincial papers. The stamp-duty on them amounted to £412,996. It is truly afflicting to a Christian and patriotic mind, to reflect of what materials a very large proportion of this immense mass of periodical national reading is composed, and how little comparatively can be found on the files of a common newspaper that has any tendency to benefit, even where it is not directly calculated to injure, the mind of the reader. We are concerned to remark, that some of the most disreputable and virulent papers on the list are among those which enjoy the largest sale. Respecting the disloyal class of prints, especially Sunday papers, we need add nothing to what we have so often said on the subject; but we are increasingly grieved that among any of the professed friends of good order and constitu-

ted authorities in church and state, there should be found so gross an inconsistency and dereliction of principle as is indicated in the wide circulation of such a publication as the *John Bull Sunday* newspaper, the libellous and disgraceful character of which has been recently decided by a court of law, in perfect accordance with the feelings of every well disposed mind.

At the late trial of the new coinage at his Majesty's Mint, no less than 14,852 sovereigns were found deposited in the Pix, being the representatives (namely, one piece for every 15 lbs. weight of gold coined) of 10,473,249 sovereigns stamped between May, 1818, and June, 1821; the largest coinage upon record in this, or perhaps any other country. The jury decided, after a careful assay, that the coinage is precisely of the standard value, namely, 22 parts gold and two alloy. A piece of gold from an ingot of melted sovereigns, deprived of its alloy by fire and acids, being placed in the balance with a piece of the standard of 1688, similarly treated, kept the beam even to the division of a hair. The silver coinage was found to be nearly three millions sterling.

The new church erected for the populous parish of St. Pancras, is founded on the model of the ancient temple of Erectheus at Athens. The portico is formed by eight Ionic pillars. There are three entrances under the portico: the centre one an exact representation of the entrance to the Greek temple. The ornaments are executed in *terra cotta*. The steeple is also from an Athenian model—the Temple of the Winds. Its elevation from the ground is 165 feet. It is of an octagonal form, and consists of two stories, each supported by eight pillars. The whole is surmounted by a cross. The interior of the church is extremely neat and elegant. Above the communion table, and detached from the wall, are six splendid verd antique Scagliola columns, with bases and capitals of white statuary marble, copied from the temple of Minerva. The galleries are supported by pillars taken from the casts of the Elgin marbles. The pulpit and reading desk are made from the wood of the well-known Fairlop oak. The expense is mentioned at about £70,000. The sittings will accommodate 2,500 persons. Several other churches, though on a more economical plan, are building in the vicinity of the metropolis.

SWEDEN.

Professor Hansteen, of Christiana, has published the following observations on magnetism:—First, that the magnetic intensity of the earth is subject to a diurnal variation; that it decreases from the first hours of morning till about ten or eleven o'clock, when it arrives at its minimum; from which time it increases till four in the afternoon, and, in the latter months, till six or seven in the evening. It afterwards decreases during the night, and about three in the morning reaches its minimum; whence it again returns as before. Second, that whenever the moon passes the equator, the magnetic intensity is considerably weaker in the two or three following days. Third, that the magnetic intensity is still more reduced during the appearance of an aurora borealis; and, Fourth, that it has a very considerable annual variation, being stronger in the winter months than in the summer months.

SOUTH AMERICA.

The following has been given as a correct estimate of the population of the new states in South America.

Buenos Ayres, exclusive of the uncivilized natives,	2,000,000
Republic of Colombia, including Venezuela, New Grenada, and the adjacent small provinces,	2,528,000
Chili,	1,200,000
Peru,	1,079,122
Mexican Empire, including Mexico and Guatimala,	9,300,000

Total, 16,607,122

Buenos Ayres formally declared its independence in 1816; Venezuela, in July, 1811; Colombia, including Venezuela, in Dec. 1819; Chili, in 1818; Peru, in July, 1821; and the Mexican empire was acknowledged independent by Don Juan O'Donaju, the commander of the monarchical forces, in Aug. 1821.

SOUTH-SEA ISLANDS.

Captain Manby is preparing a work, which, it is stated, will prove, that the innumerable islands in the Pacific Ocean are all peopled from the same stock; and that the same hieroglyphical characters are known from one extreme of that sea to the other. Whilst Capt. Manby was at Otaheite, the King and Queen of the island invested him with the highest honours they could bestow; the insignia being tattooed on him, and relating a remarkable adventure. On

his visiting the Sandwich Islands, nearly three thousand miles distant, every hieroglyphical character tattooed on him was deciphered most accurately by an old priest, who related every circumstance with wonderful exactness,

which greatly amused the King, and all his family, who made the Captain many valuable presents, and showed him the most marked attention whilst he remained on the island. At the other islands the same translation was always given.

List of New Publications.

THEOLOGY.

Sermons; by the Rev. J. W. Cunningham, A. M. Vicar of Harrow-on-the-Hill. 8vo. 10s. 6d.

Lectures on the Gospel of St. John. Part II. By C. A. Moysey, D. D. 8vo. 6s.

The Protestant Beadsman; or, a Series of Biographical Notices, &c. 12mo. 6s.

Eighteen Sermons on the Connexion between the Doctrines and the Practice of Christianity. 12mo. 5s.

Discourses, chiefly Doctrinal; by B. Lloyd, D. D. &c. 10s. 6d.

Proofs of Inspiration; or the Grounds of Distinction between the New Testament and the Apocryphal Volume; by the Rev. Thomas Rennell, B. D. &c. 6s.

A Defence of the Clergy of the Church of England, stating their Services, their Rights, and their Revenues; by the Rev. Francis Thackeray. 8vo. 5s. 6d.

Essays on the Recollections which are to subsist between earthly Friends re-united in the World to Come; and on other Subjects, religious and prophetic; by the Rev. Thos. Gisborne, A. M.

Letters and Essays, on Subjects connected with the Conversion and National Restoration of Israel; by W. Cuninghame, Esq. &c. 8vo. 8s.

The Duties of Churchwardens explained and enforced; by the Rev. J. Jefferson, A. M. 2s.

A Necessary Doctrine and Erudition for Christian Youth; by the Rev. J. Trist. 4 vols. 12mo. 24s.

Practical and Familiar Sermons; by the Rev. E. Cooper. Vol. VI. 12mo. 6s.

A Treatise on the Sabbath; by the Rev. J. Glen. 12mo. 5s.

Memoir and Select Remains of an only Son; by T. Durant, Poole. 2 vols. 12mo. 10s. 6d.

MISCELLANEOUS.

Wordsworth's Scenery of the Lakes. Post 8vo.

A Guide to the Lakes of Killarney; by the Rev. J. N. Wright, A. M. 18mo. 6s.

Scenery of Wales; by the Rev. R. H. Newell. 8vo. 15s.

Provence and the Rhone; by J. Hughes, A. M. 8vo. 14s.

Travels along the Mediterranean, and Parts adjacent; by R. Richardson, M. D. &c. 2 vols. 8vo. 11. 4s. boards.

Belgium and the Rhenish Provinces; by the Duchess of Rutland. 4to. 31. 3s.

Cottager's Agricultural Companion; by W. Salisbury. 2s.

British Grasses; by G. Graves. 4s. 6d.

Practical Agriculture; by R. Donald. 2s.

Egyptian Tombs and Mummies. 4s.

Remains of a Roman Villa at Bignor, in Sussex. 121. 12s. boards.

Grecian Architecture; by George, Earl of Aberdeen. 7s. 6d.

The Life of John Goodwin, A. M. comprising an Account of his Opinions and Writings, and of several public Transactions during the Civil Wars; by T. Jackson. 8vo. 10s. 6d.

Elements of Botany; by A. T. Thomson. 8vo.

Belshazzar; a dramatic Poem; by the Rev. H. Milman, Professor of Poetry in the University of Oxford. 8vo. 8s. 6d.

The Classical Collector's Vade-Mecum: containing accurate Lists of the Polyglot, Hebrew, Greek, and Latin Bibles, Greek Testaments, as also of the Greek and Roman Authors, known as Editiones Principes, Aldine, Stephen's. 1 vol. 13mo.

Plans for the Government and Liberal Instruction of Boys, in large Numbers, drawn from Experience. 8vo. 7s. 6d.

Elements of Thought; by Isaac Taylor, jun. 12mo. 4s. 6d.

A Celestial Atlas; by A. Jamieson, A. M. 4to. 25s. plain. 11. 11s. 6d. coloured.

Suggestions relative to the Poor Laws: containing Hints for the Management of the Poor System, by the Agency of such an Order of Overseers as were employed in the first Christian Communities, and are particularly called for by the existing Exigencies of Society and the Established Church; by a Welshman. 8vo. 1s. 6d.

Essays on the Discipline of Children, particularly as regards their Education; by the Rev. W. Bamford. 3s. 6d.

The British Gallery of Pictures; by the late H. Tresham, and W. Y. Ottley. 4to. 121. 12s. extra boards; proofs India paper, 251. 4s.; coloured, 1511. 4s. in Russia.

Engravings of the Marquis of Stafford's Pictures. 4 vols. 4to. 351. 14s.; proofs, 711. 8s.; coloured, &c. 1781. 10s.

Regal Heraldry; by T. Willement. 4to. 21. 2s.

The Child's Atlas; by W. Garden. Ninety plates, 12s. coloured.

The Way to preserve Health, and attain Longevity; by Robert Thomas, M. D. 8vo. 15s.

The Works of Sir C. H. Williams, with Notes; by H. Walpole, Earl of Orford, from the originals. 3 vols. 8vo. 1l. 11s. 6d.

Religious Intelligence.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE Fourteenth Report of the London society for promoting christianity among the Jews, states, that to the exertions of the Society's friends in this and the sister island, it is indebted, under the Divine blessing, for an income of 10,693l. 8s. 4d. during the last year; being an increase of 820l. 6s. 11d. on that of the year preceding. Of the income thus intrusted to the Society, part has been expended on the schools, in which there are at present thirty-eight boys and forty-four girls; and the Committee have reason to hope, that the blessing of God accompanies the instruction of the Jewish children confided to the care of the Society. Publications of various kinds, for the diffusion of Scripture knowledge among the Jews, have been circulated in considerable numbers during the last year.

The opening of a seminary for the instruction of missionaries to the Jews was noticed in the last Report. Eight students have been received into it since its commencement; all of them, except one, Gentiles. Two of these are at present engaged on the continent, in the service of the Society, and it is intended that two others should proceed thither shortly. Four more young men who have been brought up under the pious Mr. Jaenicke, of Berlin, have offered themselves as candidates, and will shortly be admitted. Of the importance of such a preparatory institution, every year brings forth evidence.

In reference to the Society's prospects of usefulness in Holland, Mr. Thelwall writes:—"My hopes of something being eventually done in this country, of great importance to the Jewish cause, are gaining strength daily." An institution has been formed at Amsterdam, under the joint management of Jews and Christians, for the purpose of educating the children of the poorer part of the Jewish population.

Mr. M'Caul has been steadily prosecuting his work among the Jewish inhabitants of Warsaw, who are very numerous. In a letter, dated last October, he writes:—"The Jewish Nation appears to me to be ready to receive any impression, either good or bad, that may be presented. They appear to feel, that there is a void in their hearts, which can be filled up only by vital religion; and they also seem very sensible of their want of instruction. For this reason, in my conversations, I always press them very much with their ignorance of their own religion; and to this cause I attribute the eagerness with which they demand cards and books. I have found very many persons inclined to Christianity, but afraid to declare themselves openly. Some persons have applied to me, stating, that they would wish to receive instruction, and to be baptized."

"Since Monday se'night, I have distributed 868 tracts; and, since last Saturday, about 400 Jews, men, women, and children, have called on me for books. Many of these were teachers, and solicited tracts for the use of their schools; and if I had been willing to give Testaments to all that asked for them, I could have disposed of my whole stock. I have been cautious in giving them away: I am endeavouring to sell them."

Mr. M'Caul has visited other parts of Poland, in company with Mr. Becker, an agent of the Society. The first place they visited was Posen, in Prussian Poland; where having, without difficulty, obtained the sanction of the Prussian Government, accompanied with the expression of a "wish for the good success of their undertaking," they began to distribute books, which were demanded with such eagerness, that it was necessary to have a guard before the house to keep the peace.—Some other pleasing occurrences attended this visit of the Missionaries to Poland. "We were gratified," writes Mr. M'Caul, "by a visit from a Roman Catholic Priest. He evidently

took great interest in every thing concerning the extension of the kingdom of Christ, especially in the accounts which we were able to give him of the desires of the Jews to possess Testaments. In return, he communicated to us the pleasing intelligence that he superintends three schools, where 400 children attend, many of whom are the children of Jews. He himself instructs them in religion; and the Bible, the Old and New Testament, without note or comment, is his text-book."

"The spirit of inquiry has seized some of the young men who study with the Rabbi. They assemble in the house of a certain teacher, at night, to read the New Testament, and to examine the proofs advanced for the truth of Christianity. We have distributed 413 tracts, which we brought from Warsaw, and about 130 cards, and have lent New Testaments successively to more than fifty persons. We have, in addition, distributed 120 tracts and six Testaments. By the next post, we hope to send you a full account of the formation of a Posen Society for promoting Christianity amongst the Jews."

The importance of these exertions will be apparent, when it is added, that in a district comprehending Russian and Austrian Poland, and a part of Turkey, there are at least three millions of Jews, among whom there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation.

From Poland, the Committee pass to Berlin, whence they receive gratifying assurances of the progress which the Jewish cause is making in that quarter.

A Society for promoting Christianity among the Jews has been established at Berlin, under the express sanction of his Prussian Majesty. The following short extract from the address of the Berlin Society, will show the views by which the authors of this important measure are actuated.

"Pious Christians in Germany have to their grief seen themselves almost excluded from the work of converting the heathen, to whom seafaring nations only have an immediate access. May they be of good cheer, in turning their eyes to the millions of the ancient people of God who live among them, or in their immediate vicinity! There is no nation provided with so effective means now to begin the work of conversion as

CHRIST. OBSERV. No. 246.

Protestant Germany. To this country the most glorious and sacred harvest appears to be reserved, which ever has offered itself to pious activity. Let us then clear ourselves from the blame, nay from the crime, of having these millions living among us, or near our gates, without having ever made any well regulated attempt to lead them to that cross upon which their fathers sacrificed the Messiah. This field is our own: it only requires labourers. According to our best information of its state, we have no doubt but the soil will readily receive the seed of the Divine word. The news we receive from Poland is quite decisive in that respect: the Jews there seem to be convinced, that some important change in their condition is preparing, and to be ready to offer their hands for co-operation."

The London Society have been enabled to occupy another missionary station, with encouraging prospects of usefulness, at Dresden.

From Frankfort they continue to receive the most satisfactory assurances of progress among the Jews in that part of Germany. Mr. Marc, the Society's Missionary, mentions the formation, in a place with which he corresponded, of a Society for promoting Christianity among the Jews, supported by many persons of respectability in the neighbourhood, the admission into the Christian church of some individuals, and the preparation for baptism of others, whose scriptural attainments and devotedness of character afforded great hopes of their future usefulness among their countrymen; with the baptism of an entire Jewish family, consisting of ten members, and highly respected in their neighbourhood.

Pleasing intelligence has been communicated respecting the state of the Jews in Denmark. In Holstein and Denmark, several measures had been adopted, tending to their moral and civil improvement. Some new arrangements, affecting the state of religion amongst them, which had been introduced by the government, had not only not been opposed by the Jews, but had met with their cordial concurrence.

In the south of Europe also, some favourable circumstances are stated to have occurred. Even from Africa, a Tunese Jew writes to a friend:—"I received lately, dear brother, Hebrew copies of the Gospel of Jesus Christ, who is to be praised. I confess to you, my

dear friend, what I have communicated already to others, during a considerable time, that I am wholly persuaded that Jesus Christ is the Messiah. The Gospel is a grand book, whose precepts are excellent, and resting on the principles of common sense. I rejoice, that the Gospel is now in the hands of many Jews: it was never before seen in the sacred tongue. Many Jews are of the same opinion with me respecting the Messiah: and I am of the opinion that a great discord will soon arise between these Jews and the Pharisean Jews."

At Madras, a Corresponding Committee has been formed, in connexion with this Society, of which the venerable the Archdeacon of Madras is President; and the company's three chaplains, with some other gentlemen of the first respectability, in the civil and military departments, are members. This committee began their operations by circulating an address; in which their more immediate object is stated to be the formation of schools at Cochin, for the instruction of the Jewish children at that place and in its vicinity. Researches into the literature of the Jews, and inquiries after a large body of that nation, generally known by the name of Beni-Israel, and supposed by many to be descendants of the Ten Tribes, will form a subsequent part of the labours of the committee. But they propose immediately to engage in the dissemination of the holy Scriptures, and of tracts, amongst the learned Jews in all parts of Asia, to whom they will have access by means of the constant communication maintained between Cochin and the Red Sea, the Persian Gulf, and the mouths of the Indus. The importance of this part of their designs may be estimated from the consideration that the Jewish population in Persia, China, India, and Tartary, is calculated to exceed 300,000. The Corresponding Committee strongly urge on this Society the expediency of sending out an English clergyman, well versed in Hebrew, as missionary to Cochin; and in the mean time they have stationed Mr. Sargon there, as teacher of the Jewish children, upwards of seventy of whom were under his instructions at the date of the last despatches. He found a great readiness on the part of the White Jews, to commit their children to his care; but though a great desire had been expressed by many individuals of the Black Jews to follow their example,

their remaining prejudices had prevented them, as a body, from doing so.

EAST LOTHIAN ITINERATING LIBRARIES.

The object of this institution is to furnish the towns and villages of East Lothian with libraries of useful books; chiefly such as are calculated to promote the knowledge and influence of religion. In order to keep up a constant supply, the books are arranged in divisions of fifty volumes each, which are removed from station to station every second year. A second period has arrived for removing the different divisions; and the following is the result of the experiment.

In the year 1817, libraries, of 50 volumes each, were stationed at four villages. The issues of books at these stations were, first year, 1461; second year, 733. In 1819, new divisions of the libraries were sent to the same places; since which time the issues have been, first year, 1313; second year, 926. Other libraries have subsequently been established, making in all thirteen, containing 650 volumes.

The managers of the North Berwick Evangelical Library, finding that of late years there had been very few applications for books by the subscribers, resolved to imitate the plan of the Itinerating Libraries, and accordingly sent off two divisions of books to villages in that neighbourhood, where they were immediately brought into active circulation. Much benefit is stated to have arisen from the managers of these institutions agreeing to unite their libraries, so as to afford larger supplies than either can afford separately.

EDINBURGH DEAF AND DUMB INSTITUTION.

The Directors of the Edinburgh Institution for the Education of Deaf and Dumb, remark, in their last Report, that "there is something utterly forlorn in an immortal mind pent up in a material tenement, the defects of which exclude it from the ordinary ways of communication with its fellows. A case so melancholy pleads irresistibly for help at almost any price, if that help can in any way be given." In reference to their plans for accomplishing this benevolent purpose, they add: "Each revolving year exhibits additional proofs of its practicability and complete success; and many a mind, which was a few

months ago cheerless and solitary, has been brought into contact with the rest of its species."

The Society are most anxious to build a suitable house for the objects of their humane care; the expense of which will be at least £1500 or £2000; but they are satisfied that the friends of the Society will see the necessity of the measure, and cheerfully meet the call made on them, not only to give the elements of moral and religious principles, but also, as far as possible, to guard the interesting objects of their benevolence from the presence of vice and the inroads of temptation, which they cannot effect in their present house. They have received, during the year, eight children; and there are at present attending school, fifty-two.

The Directors mention the death of a young woman who was educated in the institution, who gave evident proof that she had there acquired the principles of true religion. "I am quite satisfied," says a gentleman, in the letter which announced her death, "that she knew herself to be a sinner, and that all her works were quite unavailing to merit God's favour. She was very attentive to secret prayer, and asked the writer of this letter to pray for her. Once, on being asked what she was thinking of, she replied with composure, 'Heaven.'"—"I am quite satisfied," the letter continues, "that, had it not been for your useful and very excellent institution, her situation would have been truly

forlorn and comfortless. I trust the instructions she received there, were the happy means of leading her to the Saviour as her hope and portion."

"It is impossible," remark the Directors, "to trace the progress of this one mind through its short history, without thankfulness and joy. Not long ago she was as dark as midnight. Her passions knew no right principle of control—her conscience was unenlightened; through the influence of a natural impediment to knowledge, she had no idea of a future state. But light gradually dawned upon her—the light of knowledge, and the light of religious truth; and having rapidly secured the most essential benefits which judicious instruction could convey, she has cast aside the imperfect frame which still in some degree fettered her intellectual powers, and we trust has risen as a glorified and perfect spirit to the throne of light. How distant are the two extremes of this scale of progress! All moral impediments to the reception of religious truth were made more strong by the analogous natural barriers to the reception of any instruction whatever in the ordinary methods. But both have been effectually overcome; and the deaf and dumb child, in whose countenance, at one time, scarcely a ray of intelligence appeared, is now, we trust, an immortal inhabitant of the realms of peace and perfection."

Subscriptions are received by Mr. J. F. Gordon, the Secretary, Edinburgh.

View of Public Affairs.

FOREIGN.

FRANCE.—The speech of the King of France to the chambers gives a glowing description of the advancing prosperity of that country. As far as matters of finance are concerned, there seems reason for congratulation; for from the estimates of the year, there appears to be a surplus of nearly fourteen millions of francs above the current expenditure, and this after a large annual remission of taxes during the last four years. But we are inclined to think that the speech treats too lightly the late political disturbances. There are many obvious indications that the ultra-royalist system is extremely unpopular, and that, if per-

sisted in, it may cause very serious consequences. From some recent measures, it would appear that the ministry wish to strengthen their hands by the accession of some of the popular party to their cause.—The army on the Spanish border is still retained, ostensibly to prevent the importation of the Barcelona fever; but more probably as a pretext for keeping up a force for anti-revolutionary purposes, whether at home or abroad, and for suppressing the political fever which prevails on either side of the Pyrennees, than from any feeling of the necessity of repelling the late physical contagion in Spain, which the best French physicians have pro-

nounced to be unsusceptible of transportation. We cannot help thinking, however, that it would be a hazardous experiment to embark a French army in an attempt to crush the nascent liberties of Spain.

SPAIN.—This country is still very ill at ease; and in addition to the intestine commotions so naturally to be expected from the late political changes, the friends of the Constitution seem to apprehend danger from the temper of mind with which some of the courts of Europe view the new system of government in that country. After the example of Naples, we cannot assert that such apprehensions ought to be accounted visionary; but there is reason to hope, that if the Spanish Nation shall continue true to the cause of its own independence, the other powers are not likely to venture upon hostile interference, especially after the memorable lesson of the late peninsular war. Unhappily, however, the opposing factions in Spain are in a state of warfare between themselves. The Cortes, as if to bring the state of the country at once to a decisive issue, have sent up to the throne an address of an extraordinary character, in which they describe themselves as "overwhelmed with grief at the frightful calamities which afflict their country," and anticipate "outrages, disasters, and an effusion of blood," caused by the influence of foreigners in fomenting their troubles, and by the supineness of their own government in repressing the anti-constitutional spirit which prevails in various quarters. They urgently supplicate the King without delay to allow the national militia and volunteer forces to be largely augmented;—to make known to the powers of Europe, that the Spanish Nation is not disposed to admit of foreign interference, and is prepared to defend itself against every hostile aggression;—to watch over the conduct of public functionaries inimical to the Constitution;—to repress faction wherever found;—but especially to adopt the most energetic measures against those of the clergy who "abuse their sacred and august function" to "preach up rebellion," and "to fan the fire of discord, and to light the torch of superstition." If any thing can bind together the hearts of Spaniards, and induce them to merge their national differences, it surely will be that strong feeling of jealousy and indignation at the supposition of

foreign influence, which it seems the wish of the Cortes to infuse into the minds of the people.

The latest accounts from the Havana state, that there have been partial risings of the slaves in that island.

PORTUGAL.—A conspiracy has been detected in this country, but not apparently of sufficient importance to disturb the general union which seems to prevail in the nation under the new order of affairs. The Government has with considerable spirit dismissed the Sardinian Chargé d'Affaires, on account of a demur on the part of his court to acknowledge the validity of the late political changes in Portugal. Were any foreign power to attempt hostile interference in the affairs of the Peninsula, Spain and Portugal would doubtless unite in a common cause; and should their resistance prove successful, their example would probably extend itself to other countries, and become the signal for similar revolutions in the despotisms of middle Europe.

TURKEY.—The rumours of the last few weeks, strengthened by the circumstance of Russia not having availed herself of the spring for opening her campaign, and by the positive declaration of the French government, in the king's reply to the chamber of peers, lead to the expectation that war will not be declared between Russia and Turkey. The basis of the arrangement between the two powers is stated to be, an agreement on the part of Turkey to evacuate the principalities of Wallachia and Moldavia, which Russia had demanded from the commencement of the negotiations. The evacuation having been agreed upon, and begun to be put into execution, Russia is stated to be willing to renew the discussions at Constantinople, in conjunction with her allies. We do not place much faith on the accuracy of this statement. What terms have been secured for the Greeks, it does not appear; but the increased popularity of their cause throughout Europe, would seem to render it improbable that Russia should relax in her demands in their favour. Should they even be left to their own resources, we should not despair of their *ultimate* success, considering the magnitude of the stake for which they contend, and the advantages they derive from the nature of their country. Their success, unassisted by Russia, might also supersede those political jealousies which

have hitherto deterred some of the European governments from affording their countenance to the Greek cause.

CHINA.—A temporary suspension of the trade between this country and China has taken place, in consequence of a dispute between some British sailors of the *Topaz*, and the natives; in which, to cover the retreat of his men, the first lieutenant of the *Topaz* gave orders to fire, and two Chinese were killed. The Chinese authorities demanded two sailors to be given up to be tried by the laws of the country; which the Captain, knowing that the men would inevitably be strangled, refused. The suspension was not likely to be of any long continuance, as it was the interest of all parties to renew the intercourse.

DOMESTIC.

The state of Ireland, and the remedies for its afflictions, have been largely discussed in Parliament. Among many other sources of evil, the state of the Established Church in that country, and the want of employment for the greatly increased population, demand especial attention. The present distress has indeed called forth the exertions of charity and sisterly regard from Great Britain to a large extent, in addition to which Parliament have given 50,000*l.*; and passed a vote of credit for 100,000*l.*, to be made use of in affording work to the unemployed poor; but no comprehensive plans have yet been laid before the legislature with a view to the general amelioration of the condition of the people of that country, or for the removal of the abuses which prevail there. With regard to the church, and to every subject connected with the morals and religion of the people, it will not be denied by any one that much, very much, remains to be done. It will not indeed be possible in a moment to counteract the various evils growing out of the anomalous nature of an ecclesiastical establishment obnoxious to the great bulk of the people; but, even in reference to this point, much might be gained, by making the church more efficient as a religious institution, and by exciting the affection and diligence of her clergy to every due exertion of piety and charity. But in the mean time it seems incumbent upon the legislature to remove every positive grievance, and to carry into effect the work of conciliation and improvement. The state of the

tithe system is allowed by all parties to be an evil of enormous magnitude. The litigation which it causes is most injurious to the interests both of the clergy and of the people. The evil does not arise from the litigiousness of the clergy; but from the minute subdivisions of property, the poverty of the people, and the religious differences between the pastor and his nominal flock. An income of three or four hundred pounds per annum is to be collected perhaps from a thousand or fifteen hundred families, depressed with poverty, and almost all hostile to the minister and his claim. Government proposes, as a partial remedy, to allow incumbents to make a composition with landlords for the tithes on their estates for twenty-one years. Leases of this sort are always open to much abuse: though, under all the circumstances, the measure appears useful as far as it extends; but it is not adequate to meet the evil, which requires a general transfer of the liability to tithe payments from the tenant to the landlord, the amount to be periodically assessed by competent authority.

We have only room to glance, in conclusion, at various other important subjects brought before Parliament. Mr. Canning's bill, for restoring Roman Catholic peers to a seat in the house of lords, has been negatived in that assembly.—Sir James Mackintosh has procured a pledge from the house of commons to take the criminal code into full consideration early next session, with a view to mitigate its rigour, and to reform our police and prison discipline.—Some important discussions have taken place respecting the marriage laws, which we shall advert to hereafter.—Mr. Western brought forward a measure respecting the currency, which we allude to only for the purpose of recording the firmness with which the government and legislature have pledged themselves to maintain the existing laws inviolate.—Several important measures are in progress for altering our commercial laws; but we have no room at present to detail particulars.

The subject of the Peterborough Questions has been again brought before the house of lords, in consequence of a petition from the Rev. Mr. Grimshawe, complaining of the rejection of the Rev. Mr. Thurtell as his curate, on account of Mr. Thurtell's answers to the questions being unsatisfactory to the bishop. Lord Dacre,

Lord Holland, Lord Calthorpe, and the Earl of Harrowby, expressed a strong opinion against the proceedings of his lordship, who was obliged to become his own advocate; not one of his right reverend brethren, of whom many were present, having thought fit to utter a syllable in support of his mode of proceeding, though urgently called upon to favour the house with their views on the question. We certainly could have wished that, on a subject so peculiarly within their province, some of their lordships had frankly stated their opinion. The lord chancellor voted for the reception of the petition, though without meaning to inculcate the bishop. The petition was ordered to be received.

In the former instance, the petition had not been laid upon the table, their lordships appearing to entertain a hope that the strong disapprobation expressed of the bishop's proceeding, by all who took any part in the discussion, would prevent any necessity for having recourse to ulterior measures. Our own views of the whole subject have been so often stated, that we do not think it necessary to enlarge on it at present. His lordship intimated that he had abridged his list of questions. We have not yet seen the amended edition, and therefore can say nothing of it. We understand that the subject is likely to be mooted in the house of commons before the close of the present session.

Obituary.

To the Editor of the Christian Observer.

THE REV. J. J. DEWE.

The following short memoir has been written with a view of adding to the many instances upon record, of the effective support derived from genuine Christianity, in seasons of the deepest depression and distress; instances which, if they cannot convince those "who would not be persuaded though our Lord rose from the dead," are yet eminently calculated to console the "stranger and pilgrim upon earth," who, in travelling to "a better country," dreads the "dark valley" which lies between the land of his sojourning and his eternal home. The subject of this brief notice was the second son of the Rev. J. Dewe, Rector of Breadsale, in the county of Derby. After receiving a classical education at home, he resided some years in a large town, with a view to the medical profession. Though not at that time under the influence of religion, he was mercifully preserved from the vices into which young men similarly circumstanced too often fall. His principal check was the fear of wounding the feelings of his pious parents. At about the age of twenty-one, he became deeply impressed with a sense of his alienation from God, of his danger as a sinner, and the necessity of a change in his principles and affections. His views of Divine truth were at first comparatively obscure; but his sincerity

was fully proved by his subsequent rapid and progressive "growth in grace, and the knowledge of his Lord and Saviour Jesus Christ." After this decided alteration in his views, he became zealously interested in the eternal welfare of his fellow creatures, and expressed an ardent wish, that, if possible, he might spend his life in preaching to others that Gospel which, he trusted, had become the "power of God unto the salvation" of his own soul. The bias of his mind, on this subject, was so strong, that his friends thought it right to yield to his wishes; and he was ordained deacon to the church of St. Peter's, Nottingham, in December, 1814. His ministerial exertions were marked by assiduity and faithfulness, and, there is reason to believe, were accompanied abundantly by the blessing of God. About eighteen months after his ordination, he was presented to the perpetual curacies of Parwick and Alsop; which parishes he found in a deplorable state of spiritual ignorance, and much involved both in vice and poverty. But by preaching the Gospel faithfully and diligently, in season and out of season; by teaching, exhorting, and rebuking continually, both in public and from house to house; and, above all, by constantly imploring that Divine blessing upon his labours on which alone he depended for success, he had, in a few years, the satisfaction of seeing a material change in the moral and religious

state of his people. In addition to this spiritual improvement, he enjoyed the happiness, with the liberal support of his excellent patron, of carrying into effect some judicious plans for the relief of their temporal distresses.

At home or abroad, in public or in private, among rich or poor, learned or unlearned, he never seemed to forget that it was his duty to "be about his master's business." He had, I think, more than any person I ever yet knew, "a single eye to the glory of God:" he was ever upon the watch for opportunities of doing good; and, in every conceivable manner, both "spent and was spent" for his people and for the world.

Mr. Dewe had, for some time, been in a delicate state of health, and was at length compelled, though very reluctantly, to relinquish the regular discharge of his public duties for more than a year previously to his death, which took place on the 4th of March, 1822. When first he had reason to believe the king of terrors to be approaching, he said, "Eternity is very awful: it gives me an idea of *infinite space*, upon which there is nothing upon which I can rest the sole of my foot." Shortly after adding, "But Christ is like a bright star shining in the dark expanse; and fixing my eye upon him, I shall be safe. He will be my guide, as the pillar of fire was to Israel travelling by night." Having been for a time absorbed in the contemplation of eternity, he seemed to view the approaching scene with additional composure. "Observe," he said, "I feel impressed with *awe*, but not with *dread*, at the prospect before me. The valley of the shadow of death is *dark*, but I am fully confident that I shall be supported; 'I fear no evil.' I believe I can with perfect sincerity say to my God, 'Thy will be done.'"
The real tranquillity and resignation of his mind were evident to all around him, and fully evinced the sincerity with which he spoke. Nothing at this time seemed so dreadful to him as the idea of man recommending himself to God by his own works: he said he felt horror-struck at the thought, asserting repeatedly his assurance that salvation was wholly of grace, and that the atonement and merits of Christ were the only safe ground of our hope and reliance. Throughout the whole of his affliction he continually recurred to this topic. "Christ," he said, "is my all: he is my

wisdom, righteousness, sanctification and redemption."

The symptoms under which he laboured were now relieved; and for a time his sufferings were in a great measure suspended. But still, being fully convinced, notwithstanding the hopes now entertained by his friends of his recovery, that he was near his eternal rest, all his thoughts seemed absorbed in meditation upon his approaching change. When the last attack seized him, he showed many indications of his increasing "meetness for the inheritance of the saints in light." The Bible appeared surprisingly perspicuous and familiar to him. "Every thing in Scripture," he said, "appears to me beautifully clear and symmetrical; many passages which I had before studied, I now view quite in a new light; and I think I could explain to you the whole Bible, if I had strength."

In addition to the forgoing particulars, I cannot omit mentioning this faithful servant of God as an example of patience under affliction. For many weeks together, he was obliged to sit up in bed or on a sofa day and night, in much bodily distress, and without the power of sleeping more than a few minutes at a time: yet not a murmur ever escaped his lips. I shall never forget with what an expression of resignation he once said of his sufferings, "This is hard work, but I am content; I am in the hands of a merciful God, and he can and does support me on a bed of languishing."

When he thought death 'nearly approaching, he said, with great earnestness, "Do tell my dear people that on a dying bed, in the immediate prospect of eternity, I am deeply convinced of the truth of the doctrines I have held and preached to them." Throughout his illness, he uttered much that was strongly indicative of the happy state of his mind. "I feel anxious," said he, addressing his surrounding relatives and attendants, "to give you an account of my experience during my affliction, as I shall not be long with you. It may be useful to you and to others, to know, what the experience of a dying Christian is. I seem to have tasted of almost every spiritual trial and joy during my illness. I have at one time been overwhelmed for a moment by sceptical doubts, at another with painful apprehensions respecting my own interest in Christ. But now all trial seems to be

over. Now I know indeed whom I have believed; and am persuaded he will keep that which I have committed unto him until that day. My happiness is inexpressible. I cannot tell you what I feel. A veil seems to be drawn between me and all misery. My bodily sufferings have been great, greater perhaps than you can conceive; but I assure you I would cheerfully suffer even a thousand times as much, for the sake of the happiness I now enjoy. I now long to depart, and to be with Christ." He added much more on this and other occasions, which, detached from the affect-

ing circumstances of a death-bed, might appear to many readers in too triumphant a strain for general edification. But the natural solidity and freedom from imagination which characterized his mind, added materially to the force of his words, if indeed any thing had been necessary to be added to the weight of what came from his lips at such a season, and with such an expression of voice and countenance, as carried with it irresistible evidence of the sincerity with which every thing was spoken.

D. W.

Ecclesiastical Preferments.

Rev. C. Lloyd, D. D. to be Canon of Christ Church, Oxford, and Regius Professor of Divinity, in the room of the Rev. Dr. Hodson, deceased.

Rev. Ashurst Turner Gilbert, B. D. Vice-Principal of Brasenose College, to be Principal of that Society, in the place of the Rev. Dr. Hodson, deceased.

Very Rev. the Dean of Hereford, to a Prebendal Stall in that cathedral.

Rev. Henry Huntingford, LL.B. Fellow of Winchester College, to the Rectory of Hampton Bishop, near Hereford.

Rev. David Williams, LL.B. second Master of Winchester College, to the Vicarage of Wigmore, Hereford.

Rev. Edward Dewing, M.A. of Jesus College, Cambridge, to the valuable Rectories of East and West Rainham, Norfolk.

Rev. G. P. Buxton, to the valuable Rectory of Mildenhall, Wilts.

Rev. C. Collier, Curate of Shotley, Suffolk, to Hambleton Vicarage and Braunston Curacy, Rutlandshire.

Rev. R. J. Francis, to the Rectory of Charleton St. Mary, Norfolk.

Rev. C. Collier, Riby V. Lincolnshire.

Rev. Mr. Bethell, Burnham V. Bucks.

Rev. J. Baker, M. A. Spiritual Chancellor of the Diocese of Durham, to St. Mary the Less Rectory, Durham.

Rev. Samuel Carr, Fellow of Queen's College, Cambridge, to be Perpetual Curate of St. Mary Quay parish, Ipswich.

Hon. and Rev. R. Bagot, a Prebend of St. George's Chapel, Windsor, *vice* Heath, deceased.

Rev. C. B. Sumner, to be a Canon of Worcester Cathedral, *vice* Bagot.

Rev. Henry Plimley, to be Chancellor of the Diocese of Chichester.

Rev. T. C. Adams, Foleshill V. county of Warwick.

Rev. R. S. Barton, Alconbury cum Weston V. Huntingdonshire.

Rev. B. Benson, Heckingham V. Linc.

DISPENSATIONS.

Rev. Francis Coke, to hold Sellack V. and the Chapelry of King's Chapel annexed, with Gladestry R. Radnorshire.

Rev. G. F. L. Nicolay, to hold Little Marlow V. Bucks, with St. Michael and St. Martin Vintry R. London.

Rev. T. Lane Freer, Rector of Hansworth, Staffordshire, to hold with his Rectory, Wasperton V. Warwickshire.

Answers to Correspondents.

E. G.; W. W.; E. P.; A CONSTANT READER; B.; J. M. W.; NEMO; D. R. N.; LUTHER; F. S.; PRESBYTER, are under consideration.

E. T. will find the interpretation which he has sent us of Rom. ix. 3. from Dr. Dwight, anticipated by another correspondent.

Several articles of literary information arrived too late.

MEDIATOR is incorrect in stating, that the prayer for Christ's church militant on earth is used only when there is a communion. It is frequently used on other occasions.

We are sorry that the address of the Committee for the Relief of the Suffering Irish, arrived too late for insertion. We can only again earnestly commend the object to our readers.

ERRATA.

Last No. p. 317, col. 2, place *Cambridge*, two lines from the bottom, five lines higher up.